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A DEMONSTRATION OF THE DIVINE SPIRIT, IN THE WRITINGS OF THE BIBLE, IN THE
THE

DIVINE DICTIONARY.

NUMBER SECOND.

BELoved rich, beloved poor, beloved old, beloved young, beloved men, beloved women! As for eternity, travel with me, in these following paragraphs; yea, take a journey with me to Emmanuel's land: You shall never repent of such conduct. When you receive this publication into your hand to peruse it, be sure to lay open your Bible before you, and see how the writings of holy inspiration agree, in whatever age written. You will find, that there is nothing, in the faith and practice, described in this publication, but what must belong to that people, who shall alive meet the Lord at his second appearance.

This, and the former Number, contain only a very small portion of the truths known among us. Yet, perhaps, they are as much as fit to be revealed at this time. As Paul said to the Corinthians, I say I to this age, I could not write unto you as unto spiritual, but as unto carnal, 1 Cor. iii. 1. He who pens these lines, could never have found out these deep things of God, had he never seen a person dwelling in God, making known to him the mystery of godliness. I once was in the delusion and darkness of this world, and must have perished in the same, had I not been relieved by the Spirit of God. All who are saved from sin, disclaim any merit in their salvation, ascribing all to the love of God.

O! let all who read this publication act according to the desire of the divine Spirit, 2 Pet. iii. 12. Hastening unto the coming of the day of God; or, in other words, much more agreeable to the mind of God; and the original Greek, hastening the coming of that event; and clear to demonstration it is, that waiting for that day, as actually brings it sooner, as not waiting for it puts it off. Unbelief as sure retarded the children of Israel from entering into the promised land, forty years beyond the time God meant they should have possessed it, as it is certain, that faith in the power and will of God had actually put them in possession forty years before the time they began to occupy the land of Canaan;

A DEMONSTRATION, or a DIVINE RECEIPT, instructing
all may live for ever, and not die.

IF seems, that some of this world have been offended that Treatise is said to be indicted by holy inspiration: From this then certain, such persons must not be offended with the writings of unholly spirit. There are but two kinds of inspirations, either speak or write in. And sure it is, that the writings of unholly wordly inspiration, can give pleasure to none but unholly persons, and, sure, can never persuade any to a holiness of nature and Such as have the inspiration of the Holy Ghost, write in the and strength of that Spirit; and such as have an unholly Ghost, write in the darkness and strength of that inspiration. People make great wonder to hear us say, that we have the Holy Ghost; and deed, that which has been such a great stranger on earth, must wonder indeed. However, this one thing is certain, that such have not a Holy, have an unholly Ghost, which is not ground of boasting. In the same holy inspiration, however, in which the ceding number was written, is this one indicted, and set out to world, with a view to loose them from the bondage of death. By the darkness of delusion, this world is as much blinded, as believe, that death entered into this world by the will of God, that its dreadful and merciless reign has been, and is continued, the same divine will. Such is their belief, in direct opposition to Holy Scriptures, which is a record of God's mind. While people persuaded, that death first entered into this world, and then continues, by the will of God, it is impossible, that they can think in possibility of life. If the holy inspiration of God on earth, in some person, or persons; be not as successful, as to persuade men, that death entered and continues its ravage, in direct opposition to the will of God, they never can think on the possibility of living for ever, and avoiding death. If we cannot persuade this world, that is the will of God; the earnest and hearty desire of all in heaven that they should live eternally, and not die, they never will believe in life; but consider themselves, as under some divine obligation to die.

If we, in the love of God, cannot persuade this deluded world, that living for ever is the very delight of God, and that dying and dwelling on the earth is truly a grief to his heart, they will look on the faith of living for ever, and avoiding the grave, as mere fable, yea, the ravings of a disordered brain. But if this world, in the light of God would be but convinced, that death entered into, and continues in this world, by the will of the devil, and in direct opposition to God's intention, then immediately the doctrine of life everlasting

would be more precious than silver or gold, or any thing that can be desired.

O world, world, world! tame subjects of death, lift up your heads, and hear me expostulating with you for eternity. O with me, peruse the scriptures in their simplicity, and see the causes of death and life, and immediately your chains of delusion and death shall burst. From the scripture, I am just now going to point out, in a very particular manner, the way in which life commences, and death originated; to which demonstration, if due attention was given, all would see, as in a sun-beam, that submission to death, and willingness to die, (except submission to the death of martyrdom,) is direct rebellion against the will of God, and that power that raised Christ from the dead. To demonstrate this important point then, I notice, that God the Father, some thousands of years before the birth of his Son, gave life to every thing living in the first creation; but sure none but the spirit of the devil could judge, that God gave that life with a view to take it away again.

Attend and see how man received life at first. God, with his holy mouth and lips, breathed, of his own life, into the very nostrils of Adam; and that very life of God, diffusing itself through every part and portion of Adam's body, made him, in every part, a living soul. But would any, except the spirit of murder, ever conceive, that God, thus filled with life every part of the first man's person, with a view that he might rob him of it, or appoint another so to do, or delight in any thing tending to deprive man of life? And we see clearly the cause and entrance of death, as recorded, Gen. iii. 1,—20.

His death came as truly out of the serpent's mouth, as his life came from God's. The serpent breathed out the breath of the fiend, which entered into Eve's body, and from her passed into her husband, thus the life which he had received of God was slain. Thus the breath of the devil, by words entering, went as really through every part of Adam and Eve's body, as the life of God originally was through their whole persons. You see, that God's command to Adam, was to insure his life, Gen. ii. 17. How absurd then to think, that God had predestinated matters in such a way, that he behoved to die! They must deny the divinity of the Spirit that wrote the scriptures, who will think that death came by the will of God. That which was against his express commandment, could not be with his will, or his revelation could not be any more reason. Having now fixed the point, viz. That death was so far from entering by the will of God, that it is plain that it originated by the cunning and cruelty of Satan, in mind and will, ever against God; let me now proceed to demonstrate, that the introducer of death has been the continued maintainer of the same. Methinks, common sense itself attentive, (without the intervention of divine light,) to the visible causes of death, in millions; and perceiving the very steps that infallibly lead to the extinction of life, must be convinced, that God has no

hand

hand in the death of any person, except those who perish by immediate judgments from heaven, as in the case of the Antediluvians, Sodomites, Egyptians, &c. And great mercy it is indeed, in God to cut off such as cannot be converted by divine love. Some, from an insatiable lust, devour more of God's benefits than their constitution can bear, and thus die of gluttony. It would be ignorant indeed, to ascribe such a death to God, or his divine will. Another drinks to excess and dies; and the blame is laid on the will of God. O how the character of a holy God must suffer by the vile conceptions of men, Psal. l. 21. Pride and ambition lead two great armies to the field of blood, and a great carnage is left on the ground; thousands lie dead on the disputed spot. Will cruel malice herself then, ascribe all these deaths to God, or his will? Christ came to save and not to destroy men's lives. Multitudes upon multitudes, yea, by far the greatest part of mortals, die by diseases, contracted by well known natural causes, arising from the manner of people's living. Will then any but blinded mortals ascribe such deaths to the will of God? Ezek. xviii. 32. In a word, there never died a person, old or young, except by disorders, and maladies occasioned by their own manner of life, or by the violence of others. Shall it again, ever be heard in a land privileged with the Bible, that people's death is by the permission of God, except he cut them off by his judgments, as in the case of Corah, Dathan, Abiram? &c. When rapacious fishes in the sea, the sanguine birds of the air, the cruel beasts of the field, devour one another, their death, might as justly be ascribed to God, as the deaths of men and women who murder one another, or by their manner of life infallibly entail death, as a portion, on themselves and posterity. The devil's nature, or the lust of devouring, pertains to the other animals, as well as to men. Ever since Satan first possessed the serpent, the wisest beast of the field, a rapacious or devilish disposition has reigned in every animal, from the leviathan in the sea, to the smallest insect. Man might as well ascribe, to the will of God, the death of the many beasts, butchered to satiate devouring man, as to alledge that the human race all die by the divine decree, Prov. viii. 36. With as much propriety, might the death of noxious vermin, or every insect, killed or dying, be ascribed to the will of God. Sure I am, that they much dishonour God, who ascribe to the divine mind, the devilish life, or noxious death, of every creature. Ascribe to Satan what belongs to him, Ezek. xviii. 21.—23.

O! deluded world, your own manner of living is the cause of your death, and you can no more live after the manner of this world, and avoid death, than you can retain a cause, and avoid the effect infallibly originating from the same. Since the above rational causes are sufficient to account for death, why make a life-giving God the cause of it? or why ascribe death to the will of such a benevolent Being as God is? It is impossible for God to preserve

you immortal, except he can, in a rational manner, persuade you, that it is his will that you should live, and that death is opposite to his divine appointment. If the Spirit of God, in some person or other, is not successful enough to persuade you concerning God's willingness that you should for ever live, he cannot preserve your life in any other manner, Heb. x. 38.

God cannot save men and women alive, who can never be persuaded that he is willing that they should avoid death. Nothing is more absurd, than to say, that God could keep people from dying if he pleased. Though God be as well pleased as he can be, that all should live to him, and never die; yet what the better can man be of God's good pleasure towards them for life, while they never can be persuaded, (by those who have the mind of God,) that their life is his sole desire? All men die as long as they believe the devil, by alledging that death came and continues by the will of God. O! what a shame, to believe a murdering spirit, in preference to a life-giving God!

Sure, by breathing into his nostrils the breath of life, God quickened every part of Adam's person with that divine infusion; in which case, the first of the human race must have been well prepared, to live eternally. Who then prepared him for death? Certainly the devil sufficiently made ready, both Adam and all his offspring, for mortality. How absurd then, to hear of making people ready to die.

All men and women are born with their persons stored with the right causes of corruption; there is no need then to prepare them for that which they naturally have. God prepared the first man for living; and the devil made him ready to die. To prepare people then for death is the devil's trade, and is in direct opposition to the conduct as to God. God made all things living at first, and severely reprimanded

Cain for the murder of his brother. Will contradiction itself then say that God had pleasure in Abel's death? He warned Noah and Lot to save themselves, their families, and all believers; who then will say that God has pleasure in man's destruction?

Jesus, at his resurrection, raised from their graves all the Old Testament saints, Matth. xxvii. 51.—53. Ezek. xxxvii. 1.—14, who died before him who was the resurrection and the life. Would absurdity then say, that Jesus' Father willed the death of these, or killed those whom the Son raised to life? That indeed would be opposition in their actions. Certain it is, that God and the devil never can agree at any point.

Yet evident it is, that death both entered at first, and continues by the will of the devil. If then mortality reigned by the will of God, there would be a perfect agreement, concerning death, betwixt the true God, and him whom this deluded world have taken for their God. The antiquity of Death's reign was the great reason why the Jews and Gentiles believed not Jesus' power and will to put an end to Mortality's dominion, John xi. 25.

Before

Before this present generation, Death, as a sceptered king, has reigned not less than 5000 years; which indeed is the devil's strong reason, to persuade this present one, that life eternal is a mere farce. And, what is most shocking, they say, that they believe in the fulfilment of that prophecy, 1 Cor. xv. 50.—54, and many such plainly announcing a period, at which death, the last enemy, should be destroyed by life. And indeed another generation would be as loth to believe in the fulfilment of the above prediction as this present one is.

True it is, that Jesus Christ, the only-begotten of the Father, had a commission from heaven to transact some great and important business. Well then, let it be questioned, What was the great end of Jesus' mission into this world? What did he really come to do? *Ans.* He came to abolish every thing introduced by the devil. Well then, certain it is, that he must have come to abolish death, Heb. ii. 14, which indisputably is the child of Satan; that is, he came to abolish death in that which is mortal, 2 Tim. i. 10.; we cannot abolish death in that which is immortal. Where there is no mortality, there is no abolition of death.

Again, Jesus was commissioned from heaven, to this world, to preach life and immortality; and let it be known to all men, that is the good will of heaven, that all believing in him, should escape that death which Adam, yielding to the devil, brought into this lower creation. Evident it is, that Jesus, nor none, could ever preach immortality to that which cannot die, but to that which is mortal, to prevent death. A physician need make no applications, where there is no possibility of disorder in the constitution. Neither could Jesus, or any commissioned by him, preach life or immortality to prevent them from death, if the men preached to had not been actually mortal.

But many say, Jesus came into this world to abolish, what they call, spiritual death. Oh, for such heaps of ignorance and absurdity. They themselves own that a spirit cannot die, and yet believe that Jesus came to abolish death in what is confessedly unperishing in its very nature. Could ever Jesus, or his spirit in another, offer life to that which is immortal and incapable of death? Impossible, Rom. viii. 11. Plain it is, that Jesus came to abolish something which was not abolished before, nor never could have been destroyed without him. If men then will ignorantly and diabolically affirm, in the face of light and reason, that Jesus did not come into this world to abolish mortality in the persons of men and women (which by the way are the true souls,) but to abolish a something termed by them a spiritual death; then their own doctrine of separate souls in heaven before Christ must fall to the ground, as there was no abolition of that kind of death till Jesus was sent. Job xii. 26.

To be short on this point: I notice, that Jesus' abolition of death

and bringing life and immortality to light by the gospel, means the following, viz. That he came to this earth, 1st, To abolish the death of dead saints, by quickening their dead persons, and raising them from their graves, to live after the manner of an endless life, Matth. xxvii. 51,—53; and, 2dly, To prevent death in such as should believe in him as the resurrection and the life, John xi. 25, 26. Search the scriptures, from beginning to end, you will find, that the Spirit of God never preached any other doctrine than life and immortality. What a shame then, yea, what a murdering sin is it, to hear any preach up death instead of life, and calling men to prepare for mortality, instead of immortality! Ah! sin, without the help of any teachers, has prepared men well enough for death. But O! how much persuasion it takes, to persuade people to overcome Death, that last enemy, which must be abolished by faith in the resurrection and the life, 1 Cor. xv. 26. Because no people, before this day, have avoided death; let none, on that account, sinfully say, that to finish the reign of death was not Jesus' sole commission into this world. God's merciful ends, indeed, have been often frustrated by unbelief. Though none of the Antediluvians, or Sodomites, escaped water and fire, yet certain it is, it was God's hearty intention, that by faith in, and repentance towards him, they should have escaped both. Though none of those whom God remembered in Egypt, and Moses numbered in the wilderness, except Caleb and Joshua, actually entered the promised land, yet it was as sure as there is a God, that that very holy highest One, meant, in his heart, will, and mind, to carry them safe into that place: And indeed, when on account of their unbelief he could not put them in possession of that country, he was grieved to the heart, Heb. iii. 17,—19. There are multitudes of passages, in the sacred writings, informing us concerning God's providing, and man's rejecting; and concerning God's good-will to men; and yet that merciful intention frustrate, by hardness of mens hearts, and stubborn impenitence. And though men have yet, till this present time, died in unbelief, and never availed themselves of immortality, yet it would be lying against God, to say, that God never meant that men might live, and not die. And here let me turn aside, and sigh and weep, for this poor world, which has been so long in darkness, and under the shadow of death. Since the martyrdom of the holy apostles, and those who with them suffered for the same cause, never a word of this eternal life has been on earth preached by a living voice before this present generation, though plainly recorded in scripture; and indeed how could people believe in life, when never preached to them, Rom. x. 14, 15.

But what is still most deplorable of all, though the doctrine and practice of eternal life have been long out of this earth, they are but coldly received when they make their appearance. One would have thought, upon hearing the possibility of escaping death and the grave,

the land of forgetfulness, all the world, with one consent, would have sprung to embrace it: But, alas! in the dominions of death, the people are such loyal subjects to the law of death, that they spurn at life, and would even destroy such as shew the way to eternal life; and sure eternal life means a life that never ends. This generation will not believe in the life-giving Spirit of God, for fear of offending the spirit of Satan in the world, or being thought odd-like on account of their faith and practice. Nothing is more simple than the manner in which both death and life entered. By listening to the voice of Satan death commenced. In like manner, by believing the Spirit of God, in some person raised up of heaven, our life begins. But, shocking to relate, people can easily believe that the death of men and women's persons commenced by believing the devil; but oh how hard to persuade people to believe, that, by crediting the word of God, life again takes place! Yea, it appears, upon repeated trials, that most people would rather die than believe that the will and power of God are united to give them life; and yet without such a belief, (as I have noticed already,) there is no possibility of avoiding death.

We believe and know our souls are naturally mortal, Psal. cxlvi. 4. and would infallibly die, notwithstanding all mens inventions to the contrary: Yet, in the light of God, we as firmly believe, that these our mortal souls, by means of the words of God, can be preserved alive till the second coming of him who was, and is the resurrection and the life, Rom. viii. 11. and then translated and transfigured from the quality of flesh and blood, into glorious spiritual bodies, unperishing as those of angels, 1 Thess. iv. 17, 18.

On the other hand, this world believes that there is something in or about them which is immortal in its nature, tho' they cannot tell what that immortal something is, or where it lodges. In a word, they believe in its being, because it never was seen, heard, touched, tasted, handled, or perceived, by a single sense of the body. They believe in the existence of something immortal about them, because they know not its time, place, properties, &c. They mock us because our immortality lies in God, whereas they think there is something within the compass of their own bodies unperishing in its nature. They make merry concerning our translation through the air to meet the Lord; yet every one of them thinks that they have a something, that at death is to be translated through the same air to meet the same Jesus. They would not give the same privileges to our real souls which they take to their own imaginary ones.

To hear of our translation is matter of much astonishment, and that because we believe in a visible something to be translated. They believe, that for every death happening among them there is a translation of an unperceived nothing, extracted from some, or every place of the body. However, such translations annoy no body,

neither

neither can they tell out at what part of the body this imaginary soul of theirs takes its departure.

That Jesus' mission into the world was to abolish death, and introduce eternal life, is evident from the whole of divine revelation. I mention a few clear passages to prove the point. John vi. 68. "Thou hast the words of eternal life." Surely by words of eternal life, we must understand that which is fit to give a never-ending existence. John xi. 25. Jesus said unto her, "I am the resurrection and the life;" that is, Christ has both power and will to raise the dead, and keep alive the living; however, that power and will in Christ is no more beneficial than believed in and laid hold on. Martha believed that Jesus had both will and power to give life from the grave at the last day, but she was averse to believe in the present display of that power, in raising him who was but four days dead. Was it harder to believe in a resurrection of one four days dead, than of those dead some thousand years before?

The devil will let men believe in the demonstration of God's will and power in future, but he endeavours, if possible, to prevent a belief in the present display of God's perfections. It is easy for this world to believe that God can quicken the dead, but it is hard to persuade them that he can keep living persons from corruption. How absurd!

Concerning the GREAT WORK which CHRIST did in Heaven immediately after his Translation.

NONE but the Spirit of Jesus can tell one grain of his operations in heaven after his ascension. He laboured long and much on earth, and yet, when he left this earth, he did not leave on it one with the spirit of his kingdom, Acts i. 6. John vii. 39. So little even did his disciples themselves know of his spiritual kingdom, that even, but a little before his departure, they were so unjust in their conceptions as to ask a sight of the Father, John xiv. 8. So ignorant are this world concerning the operations of Christ, that they know nothing concerning his creating all things new in heaven after his ascension into glory. The new arrangement made by Jesus' going to heaven is indeed a mystery to the wisdom of man.

Jesus was as sure the head of a new creation in heaven, as he was certainly the first new creature ever seen on earth. Jesus' Father was certainly the creator of the angels' persons or spiritual bodies; and it is equally certain, that Jesus was the creator of the new minds possessed by them since Jesus went to heaven, Col. i. 16. From Adam to Christ, angels were constituted executors of vengeance upon rebels against heaven, II. xxxviii. 36. Since Jesus

went to heaven, the angels have been constituted kind ministering spirits, ministering to such as shall be heirs of salvation. This change that took place in heaven, consequential of Jesus' ascension, is described in multitudes of passages in the scriptures. Eph. i. 10 "That in the dispensation of the fulness of times, he might gather in one, all things in Christ, both which are in heaven, and which are on earth in him." You see in these words an actual gathering together, of some kind, effected by Christ; words little understood by a darkened world. You cannot gather together that which is not scattered.

And here I notice, that the good and the bad angels were not so far separated from one another as they now are, until Christ went to heaven. They seem to have been much in the presence of one another in the Old-Testament dispensation, 1 Kings xxi. 20, — 24. Satan was mingled personally with the good angels, until God detected him, Job i. 6. But upon Christ's going into heaven, the bad angels have been expelled, and since their place is no more found on high, Rev. xii. 7, — 9. Likewise, since the expulsion of the rebel angels, the good ones have been associated by themselves in a more close conference with Christ, concerning the nature of his kingdom, in the language of the Spirit called, a gathering together. Since Christ's ascension to glory, the good angels are as much nearer God than before, as the bad angels are more distant from him. Jesus going to heaven was truly the gathering together a kingdom to his Father. The angels that could not stand the divine display of Jesus' submission to his Father, never could enter heaven since that time. The rage that occupied Satan and his angels upon their leaving heaven, when Jesus ascended, testified, that they never could be gathered to Christ. And no wonder that Satan left heaven upon Jesus' ascension. Could he love to see that in exaltation which in humiliation his proud nature murdered? Col. i. 20. "By him to reconcile all things unto himself by him, whether things in earth or in heaven." That is, he reconciled all things that would submit to Jesus' reconciliation; and such angel as could not be reconciled had to leave their places.

The reconciliation there mentioned, points out the change of mind introduced into such angels as staid in heaven after Jesus went there. Reconciliation signifies a new mind. The change taking place in angels' minds, upon Jesus' ascension, was the conversion of their minds from the austerity of the law, into the mild spirit of the gospel. A new creation, you know, is a new mind, or new feelings given to the new created being. Well then, that lets us see as in a glass, the propriety of saying, that Jesus was the creator of angels' new minds. And truly if good angels received a new gospel-mind or reconciliation, by Jesus going to glory; the bad angels, by the very same ascension, were much more swelled with pride and fear than formerly, Jam. ii. 19. Good angels now are as near Christ as they were near Adam in innocence; and

it is evident, that Christ is in a station vastly superior to Adam in paradise. Thus you see that angels had to undergo a new creation as well as man. The change is sometimes denoted by the word conciliation, Col. i. 20.; and sometimes by the term Creation, 1. i. 16.

Therefore necessary that the patterns of things in the heavens should be purged with these, but the heavenly things themselves with better sacrifices than these, Heb. ix. 23.

In which words you see, that all the angels in heaven had to undergo a purgation by Jesus going into glory. We, however, cannot purify that which is already clean. We read, that, before Jesus went to his Father's right hand, the very heavens were not clean in God's sight, and angels were chargeable with folly. But since Jesus' ascension, the heavens have been quite clean in God's sight, and never a charge of folly could be brought against any in heaven, their being totally reconciled to the love, obedience, and submission to Christ to his Father, excludes the possibility of any more charging angels with folly.

Purgation means the separation of one object from another. The regeneration of angels, by Jesus' going to heaven, means, that a new system of light, love, and knowledge, were given in the room of that which was before that time in their mind. It was the sight of the love taking place betwixt Jesus and his blessed Father, on the arrival of the Son in heaven, which inspired all the blessed hearts of angels with a new love never experienced before, which qualified them for acting in that capacity of ministering spirits. Angels indeed had seen the love of the Father to themselves, and that of angels to him; they, before that time, had seen angelical love to one another: But, till the arrival of the Son of God in heaven, they had never seen such a wonderful scene of love as they saw on Jesus' ascension. Well then, this new sight of divine love gave a new inspiration to the angelical spectators, and thus purged their minds of the formerly diminutive views which they had conceived of divine love.

Never had any displayed God's nature on earth as Jesus did; and never did any one before him ascribe all the glory of their grand transactions to his Father. Jesus went to heaven, claiming no merit in what he did; on which account, the bountiful Father conferred on his self-denied Son a glorious seat by his right hand. Indeed angels, hitherto claiming merit in their transactions for heaven, seeing Jesus self-denied to merit in what he did, and yet set upon a throne above all, except the Father in heaven, were offended, more especially hearing the solemnity of the music and joy at the home-coming of the Son. However, they submitted to the righteousness and obedience of Christ, and never shall any of them be offended again, the shaking that angels received at Jesus' introduction into heaven was so great, that the holy inspiration compares it to things made

or created anew, Heb. xii. 27. They must be as ignorant as
 pidity, who think this shaking means a concussion of the elements.
 The above is not the views of men, but it is the judgment of
 Holy Ghost, in whose light the writer pens.

A VIEW concerning who they are, and who they are not, who believe in a Resurrection.

THIS and former generations, (though they think it,) believe
 in the resurrection. This I lay down as an indisputable maxim.
 Whatever is the object of a person's faith, is a thing earnestly
 fired and longed for. To say, that we wish not to see and enjoy
 object of our faith is a contradiction in terms, or there never was
 one. This generation cannot hear of the resurrection and the
 The coming of Christ pains them to the very heart, and makes them
 with the death of such as intimate this event.

Yet clear as a sun-beam it is, that the second coming of Jesus
 and the resurrection, is one and the same thing; Jesus is the very
 resurrection-cause. Will any one then, in this day, with us dis-
 appointed in waiting the coming of him who quickens the dead,
 and yet say, at the same instant, they maintain a faith in a resurrec-
 tion of them that sleep? Though they do not know it, the reality
 why this generation shudders at the nearness of the resurrection,
 a conviction of their horrible situation upon rising. If their consci-
 ences testified that their progenitors and they would have a happy
 meeting, I am sure to them the coming of Christ, and the resurrec-
 tion, would make them shout for joy. I am sure, not to wish
 the awaking of the dead in their own day, is a satisfactory evidence
 that such an event is disagreeable. Unpleasant objects we wish far
 distant, but lovely ones we wish near.

I am very certain, that such as would not wish the resurrection
 of the dead in their own time, would not wish it for thousand thou-
 sands of generations: No, nor never. Well then, this lets the
 generation see, as in meridian light, that the resurrection of the
 dead can be no object of their faith, which is so much against their
 desire. O world, see yourselves in the above lines; and in the
 light you may see the faith of many ages preceding this generation
 which declares, that rather than believe in living for ever, they
 will inherit the faith of their progenitors, who believed in death.
 The consequence is plain: Had the doctrine of immortality, and resurrec-
 tion of the dead, been preached to preceding ages, they, after the
 manner of this present one, would have persecuted the preachers
 of this doctrine.

take the Devil for the true God, must be a fatal Mistake, without Repentance.

THE God that this world believes in, according to their own doctrine, is the predestinator, permitter, and decreer of all sin and sorrow. Never was a transgression, a mischief, a sickness, a sorrow, robbery, a lewd action, or an abominable thing committed on earth, but what many teach was originally in the very decree of God; which is the same as to say, those were first in God's heart, all his purposes there originated. That cannot be the true God we believe in. The Father of our Lord Jesus Christ is grieved at the heart, seeing the execution of sinful purposes, Gen. vi. 6. Whereas, he rejoices to see the execution of his own decrees. But a thousand times abominable, that saying, viz. That God decreed whatsoever comes to pass, how abominable soever it may be, and how often soever it may be repeated.

However the very purpose, permission, and execution of all sin, is ascribable to him who by this world is taken for God, 2 Cor. x. 4.; however the blunder that this and former generations have made ascribing to God what should be ascribed to the prince of darkness, is the same made by the Jews and Gentiles who took Jesus for the devil; and I am sure, by the same satanic way of concluding, they must have taken the devil for Christ, Matth. x. 25. O world, do not hold up your mistake to shame you, but as beloved children, to warn you, that you may escape in the day that shall burn as an oven, 1 Cor. iv. 14. Mal. iv. 1.

O world, believe it, a greater dishonour you cannot put upon the true God, than to think that his nature was capable either to decree or permit sin. God has indeed decreed much good, which is yet executed; and Satan much evil, which he has been prevented to put in execution. However, the one was never the author of a sinful purpose, or a purpose of sin; and the other never was the predestinating cause of any good,

An Account of the Old-Testament Saints' Resurrection, Ascension, and New Creation in Heaven.

FROM their knowledge of God's forming Adam out of the dust of the earth, the translation of Enoch and Elijah, and from a sense of God's having no pleasure in the destruction of the persons of men and women, the Old-Testament saints expected a resurrection. Before the coming of Christ, they died, because they had not as much faith in a living God as to overcome death; or rather, they

they would not let the Spirit of God overcome the murdering spirit in them, that thereby they might be immortal. Enoch and Elijah however, consented to let the Spirit of God destroy their death, so escaped the common fate. To resist the living Spirit of God, fallibly leads to mortality; but to yield to its operations, is life eternal. The Old-Testament saints lived all their life time subject to bondage, through the fear of death. And no wonder they seen many go to the land of deep forgetfulness; but none return, the coming of the resurrection and the life. That person quickened, by being cast into the grave of the prophet, is a common case. All nations have had some instances of peoples' resurrection to life after being confined, tomb'd, and even some after laid in the grave. The Old-Testament saints weeped bitterly in views of mercenary death, because they saw that death put a total end to all their enjoyments till the time of a resurrection. Upon seeing himself in the grave, or pit of corruption, Hezekiah weeped bitterly; knowing that he could not praise God till a resurrection, which indeed before Christ was little understood. Had Hezekiah believed that had any thing called a soul at death to leave his crazy body, and pass into the palace of heaven, there to praise God, he would have rejoiced at the change. However, he knew no such heathenish nonsense, neither could a saint believe in such a fable, borrowed from nations unacquainted with God.

However, after twenty-eight generations, betwixt Abraham and the Babylonish captivity, had passed without any instance of returning from the grave, the Old-Testament believers began to be tempted to think that there never would be a resurrection for the dead. Accordingly, to keep up the hopes concerning this important point of awaking such as sleep in the dust, God, in the Spirit, led Ezekiel forth into the valley of dry bones, and gave him to know, that his living breath would quicken all the dead souls which died in faith of a resurrection, and bring them from the graves. Though there was nothing in the dead lying in the graves which could claim the fulfilment of God's promise of a resurrection, yet, on the other hand, there was nothing in God leading him to forget his promise of a ransom from the grave which was made to Abraham and his seed.

Ezekiel prophesied that the whole of the Old-Testament saints would rise in some future period, Ezek. xxxvii. 1.—14. This prophecy was completely fulfilled at Jesus' resurrection, Matth. xxvii. 51, 53. The same power that quickened the dead soul of Jesus quickened in like manner all who had died in the faith of a Messiah. So as died in the faith of his coming, knew his voice when he called his dead to life; as Lazarus, who was four days dead, rose from his grave upon hearing and knowing the lovely and quickening voice of his dear friend. Such as thought a resurrection a fable, and expected no ransom from the grave; or such as never heard

the same, rose not at that time. However, the unbelievers themselves, and such as rose not at the resurrection of Jesus and his brethren, must have sensibly felt the power of his quickening voice. Yea more, every stone, rock, plant, or part of the earth, very sensibly felt the very penetrating voice of the Spirit of God. The rocks were rent, which was occasioned by the living voice of God piercing to their very centers.

Being thus raised, the Old-Testament saints shewed themselves in the city of Jerusalem as trophies of Jesus' resurrection-power; and then being committed to the charge of angels, they were immediately translated to heaven, to wait there till Jesus would, forty days after his resurrection, prove the same to his disciples. Accordingly Jesus having finished his ministry after his resurrection, immediately ascended into heaven, knowing well the great work he had to accomplish there, before he could let all the Old-Testament saints even begin to know the nature of his Father's kingdom.

Those who died before the resurrection of Jesus knew nothing of the power of Jesus' resurrection-spirit. Even Paul himself cried out, that he knew but little of it, Phil. iii. 10.

Jesus himself was the first that felt the power of a resurrection-spirit; he was the first-fruits from the dead; he was quickened before the graves of his brethren were opened. Old-Testament saints were never crucified to this world. Their multitude of wives, their earthly kingdoms, crowns, swords, and disciplined armies, shew them unlike Christ; who knew nothing of worldly possessions, worldly grandeur, and earthly pursuits. And sure, as much as Jesus was separated from this world, even after his resurrection, all his spiritual seed must be. He was the pattern of his Father's kingdom in life and spirituality. Jesus' life was altogether spiritual, and so must that of his brethren. Such as are not on this side translation, entirely dead to carnality, shall have neither portion nor lot in the kingdom of God. One grain of carnality shall never enter there.

We must now differ as much from the lives of the Old-Testament saints as the preaching of the apostles differed from the ceremonies of the former dispensation. The Old-Testament saints knew something of a law-righteousness, but were unacquainted with a gospel spirit; which neither can carry sword, nor bow, nor contend about external territory, John xviii. 36. The Old-Testament saints, at their resurrection, were like Adam in innocence. Before Christ, there had been none on earth who could shew the nature of a spiritual kingdom, tho' many prophesied concerning it. Well then, such as lived and died before the coming of Jesus, could not be acquainted with what was never on earth presented to them. The consequence then is clear, Old-Testament saints, after their resurrection, had to be made acquainted with that which before their death they had not seen.

However, immediately upon Jesus going to heaven, he occasioned

such a shaking among them that rose with him, that it is called gathering together, reconciliation, purgation, and change, as things made, Eph. i. 10, Col. i. 20. Heb. ix. 28. and xii. 27. When Moses, who was to the Jews the glory of the law, submitted Christ the glory of the gospel, then immediately all the rest followed the example of Moses; thus the heavens were purged with the best of sacrifices. All this change was created in heaven, by beholding that love that took place betwixt Father and Son upon Jesus' translation to glory. None could tell all that, but the Spirit of God, which searcheth all things, yea the deep things of God, 1 Cor. ii. 10.

Such as believe not in the divinity of persons sent of God, have no evidence that there is a God. Such as perceived not a sufficiency of evidence that Jesus was God's Son, must have had no sufficiency of proof that there was a God. Every thing making them doubt Jesus' divinity, created a doubt concerning the being of his Father. John xvi. 3. The world had no more proofs concerning the existence of a God, than they had evidence that the apostles were possessed with the spirit of that God. No person has more proof of the being of a God, than they have had conviction that they have seen a child of God. Every one, doubting in the divinity of the message of Enoch, Noah, Moses, Christ, Apostles, &c. doubted of the divinity of God of glory.

Whoever doubts of the divinity of our warning, doubts of Christ's second coming, and the existence of God. Since the perfections of God are only seen in his saints on earth, not to perceive the nature of God in them is not to know God at all. Such as know him not in the only channel where he may and can be seen, must be ignorant concerning the being of God.

Concerning the Eating and Drinking Jesus' Flesh and Blood.

EXCEPT ye eat the flesh, and drink the blood of the Son of man, ye have no life in you," John vi. 53, 56. So much did the disciples misunderstand these essential points of Jesus, that from the time he uttered them, many walked no more with him. And I am sure, that many generations, preceding this one, have as little understood their meaning as Jesus' disciples. Much have Roman Catholics, Lutherans, &c. been censured for their doctrines of transubstantiation, and consubstantiation, by them founded on said text: But, alas! the censurers themselves have had as little knowledge of these words as the persons censured. However, receive the following exposition of them, given by the holy inspiration, which best knows the meaning of his own writings. Even in the case of eating the flesh of bulls, goats, or any kind of victuals whatever, it is only the nature,

ature, or strength of what is eaten, that is extracted into, continues, and nourishes the constitution of the eater. The bulk or body of the victuals passes again to the earth.

Well then, I notice, that the very strength, nature, and life of God the Father, was in the flesh and blood of the Son; and the words which he spoke were the very breath, life, strength, spirit of God; as likewise the very strength and spirit of every part of his flesh. Every word a person speaks, whether good or bad, is the very strength of the flesh, blood, and bones of the speaker. When Eve listened to the words of the serpent, she eat of the serpent's flesh and blood. Before the serpent tempted her, the devil's nature was the strength of the flesh and blood of that animal. Well then, to hear and relish the living words proceeding from Jesus' mouth, was to eat and drink the divine strength in the flesh of Jesus. And indeed, except we hear and relish living words, the very strength and spirit of God, we cannot be saved. Odd like as it may appear, the tenor of salvation is now the same as when Jesus was on earth; except we eat the flesh of Christ we cannot be saved.

But as Jesus put off all flesh and blood when going to heaven, and was transfigured into a glorious spiritual body, how can we eat of Jesus' flesh? *Ans.* Tho' Jesus, that suffered at Jerusalem, now, has neither flesh nor blood, yet, if there be flesh and blood on earth, filled with the same nature as Jesus was, to relish the words of such an one, is to eat the flesh and drink the blood of Christ. And such as neither have had, nor now have an opportunity to hear words of such an one, must perish without vision, Rom. x. 15. Never an one did God send, except such as had their flesh filled with his own nature, Rom. viii. 9.

And here I notice, that the flesh and blood of all the devil's children is replenished with Satan's nature, (or a disposition to do evil,) as really as Jesus' flesh and blood, that of his apostles and the rest of his children, was filled with the nature of God. Then to feed on the words of worldly men is to eat and drink the flesh and blood of the devil. The devil is as certainly in the flesh and blood of the carnal seed, as the Spirit of God was in the flesh of Jesus and his apostles. Satan was as surely in the flesh of Jesus' crucifiers, as God was in the holy person of Jesus which was nailed to the cross.

Concerning that clear Text, upon which Numbers have stumbled, Heb. ix. 27. "And as it is appointed for all Men once to die."

FROM which words, men ignorantly imagine that men die by some divine appointment: But know, that a living God appointed

Adam to be immortal, and to replenish the earth with an immortal race. And sure, if he appointed man at his creation for immortality, he could never by the same will appoint him for death. The devil certainly appointed man for death, Gen. iii. 1, — 20, but sure the blessed life-giving God, and Satan the murderer, could never agree in their appointments. As the term appointment, in the above text, has imposed on many; read it thus from the original, And as it is reserved, or left as a portion, for men to die. And indeed death is a portion that every natural parent entails on his offspring. But what a pity to ascribe to God that which should be all attributed to the devil, and lustful natural progenitors. But sure the heavenly Father neither at first appointed man to die, nor left death as a portion to any. Death is most opposite to the nature of a living God, who has no pleasure in the death of him that dieth. Whosoever bears a child into this world, bears the same with death in every part of the constitution; on which account, there is no possibility of avoiding death, except that original nature is removed, and a divine one given, in which there is no death.

But how hard to ascribe that to an appointment of God which should be ascribed to the lust of parents; who, to the grief of God's heart, multiply posterity with the nature of death and the devil, Gen. vi. 6. If death by divine appointment was allotted as a portion to man, why would God have done so much to put a stop to it? Ezek. xviii. 23. Besides, we are informed, "we shall not all die, but we shall be changed, 1 Cor. xv. 51.; and we who are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air," 1 Thes. iv. 17. There is not a word of God's appointing death for such as are described in these verses: And this is the generation in which an accomplishment of the above prophecy must take place, 2 Tim. i. 10. Heb. ii. 14. As soon as man believed the devil, that murderer got the power of death over man, Heb. ii. 14.; and as long as man believes in Satan, he retains his acquired power. While man believes not that the immortality of his person is the will of God, he never can trust in the power of that God to support him in life till the period at which the mortal puts on immortality, 1 Cor. xv. 53, 54. We have less confidence in our flesh than any people, yet we have an assured confidence in God, that he will support our corruptible till the period of putting on incorruption, 1 Cor. xv. 53, 54.

We firmly believe in God's will, that we should not die; on which account we trust to his power, that we may not taste death, but that we may see the fulfilment of that prophecy, 1 Cor. xv. 26, 53, 54. which has been so long waiting an accomplishment. We have already tasted death to sin, (the cause of mortality) which is the only death that pleases God. So firmly we believe that there is a God, as confidently we knew that that very Holy One

he wills that our mortal should put on immortality, and un-
 ality, corruptible incorruption. So much evidence as we have that a
 deified exists, as much proof have we that that highest One wills
 lesse fulfilment of that prophecy to us, and all who can be per-
 theided to receive it, 1 Cor. xv. 53, 54.

The true Use of the SCRIPTURES.

A Well-drawn map of a port is truly useful to the mariner who
 ls towards that port; because by his chart he can judge of said
 God, scribed harbour from another. A touchstone for gold is useful
 ever a worker in gold, if he is at any doubt concerning the quality
 every metal. The scriptures were never given to make saints, but
 ity of let us see, a description of saints, that we might judge of them
 iving om others in the world. The prophecies were not given to the
 ews in place of a Messiah, but to exhibit to them a genuine de-
 which scription of a Saviour, that they, upon his appearance, might dis-
 ef of tinguish him from another. Would any say, that there is as much
 d there in a letter from an apostle, as in a person possessed of the life
 as a God? Would any say, that there is one grain of life in paper-
 stop ink, the component parts of an apostle's letter? Would a fa-
 l not lishing person satisfy his craving appetite by reading a well-wrote
 who scription of a dinner, without tasting the materials fitted to re-
 them ove hunger? Would the reading a well-wrote description of a
 17. it of clothes be a sufficient defence to a naked person against the
 are clemency of the air? No.

h an Well then, I write it for eternity; the reading the scriptures
 Tim. ove of as little advantage to any, without seeing and believing
 lerer a person possessing the divine nature, the spirit which wrote the
 g as riptures. The many generations, interveening betwixt the a-
 man ostles and this one, had no more advantage of the scriptures than
 d, he who never fails has of a navigation chart. The Jews had made
 e till right use of the scriptures, had they compared the life of Jesus
 xv. with the prophet's description concerning him, and thus perceived
 yet im to be the very predicted Messiah. This generation might
 our ave a proper use of the scripture, if they compare the prophecy
 xv. f destroying death, 1 Cor. xv. 26. 2 Pet. iii. 11, 12. and multi-
 ndes besides, with the faith and expectations of a living people
 on ow on earth.

death, O world, world! For brevities sake only, read the third chap-
 xv. er of 2 Pet. and think, think, think, within yourselves, as for e-
 ent. ternity, whether or not the tremendous events therein predicted
 lity) ould have been expected to approach, without a people actually in
 ieve heir own day waiting their accomplishment, and commissioned to
 Holy larm the world concerning the same. If they think we are too
 One mean

mean a people to warn concerning such a grand event, let them consider, that Jesus was thought by the gay world a very odd person, and his apostles were accounted the offscouring of the earth, 1 Cor. iv. 13. Moreover, let them who count themselves dignified, join the standard of such as wait to put on incorruption; and they will find, that such as join not will think as meanly of them as of us. While we believed in death, we had our own share of worldly honour among our earthly relations, but as soon as we believed in life, we were stripped of all the honours we had won: and indeed we can well spare them, death would have deprived us of them all. While we believed that we should die, as far as we know, there were none wished our death; but since we believe that we shall not die, but be changed, many have sought to murder some of us. And many more has wished, wished, wished that some of us might die. So great is the crime of believing in life, that the loyal subjects of death would murder, or wish the death of such believers. When people saw nobody walking according to the scriptures, as they are simply written, they went about to explain them some other way than they are simply written. The life of a child of God, however, as exactly corresponds to the most spiritual passage, in all the sacred record, as a description must agree to the thing described.

Concerning the Infallibility of the Church of Christ.

LET it be questioned, what is the true Church? The answer runs thus, The church of God is the divine Spirit in flesh. Assurance in the Spirit of divinity there is no fallibility. The Spirit of God is the wisdom of the true church, in which wisdom there is no error; that can never be the church of Christ where there is only the grain of the wisdom of man. The true church has the light of God for her knowledge, in which there is not one grain of darkness, though there is an endless progression in divine understanding. God is the foundation of the true church, consequently she cannot fall till her foundation gives way. Whatever has any other ground of trust than that divine Rock, is not of God. The Spirit of God is the conductor of the spiritual seed, and sure such a guide will lead in straight or infallible paths. The Holy Spirit fills every part of the flesh and senses of every one born of God, and so the very possibility of carnal thoughts is excluded; and such as have no room for this world, have no fallibility. Man's love to the world was his falling from God. The Holy Ghost is the judge in the seed of God, therefore their sentence is infallible, 1 Cor. ii. 15. The new birth is a bearing entirely out of sin. "Whoever is born of God, sinneth not." The new birth is the filling one

with

in divine inspiration ; and this is to be perfect, " as our heavenly Father is perfect," Matth. v. 48. In a word, that which has God for its all, is in every respect infallible, 1 John iii. 7. He that doth righteousness, is righteous as God is righteous, Psal. cxix. 1. and 1. In self, in error, in God, in perfection. Free of God, free of truth. In divine light and love, free of fallibility. In a single sentence, Less than divine infallibility will not answer our purpose, for the salvation of any.

Concerning Antichrist.

ROMAN Catholics are condemned by their opponents, because they say they are infallible. In one sense it is true, they never fall, nor fall from God, as they never were in him, or he in them : that which is at the lowest cannot fall. And surely lower they cannot fall, till they go to the bottom of hell. But, on the other hand, the opponents of the papists think it somewhat meritorious to confess their own fallibility : but certainly, if the Spirit of God was their guide, their paths would be straight ; and was he their light, their sentence would be divine, 1 Cor. ii. 15. Matth. v. 14 ; and if not, they are as little of God as those who pretend to infallibility. Fallibility, is to fall from God ; and sure to be separate from such an one, constitutes the synagogue of Satan. Their opponents censure the Roman Catholics, because they won't put the scriptures into their hearers hands ; while those very opponents, on their part, commit the sacred record to their people, yet strenuously affirming, that said writings cannot be understood as they read. It would be better to dissent from the devil, than make a nominal distinction from that people called Papists. They are surely of the devil, and so are all who live not like Christ, whether they agree to the Roman church or not. The Catholics won't commit to me a book, on account they think I cannot understand it. Another commends to me the same book, and assures me, I cannot understand it, as it is not to be understood as it is written. Where then is the essential difference betwixt the conduct of these two ? You might as well keep from me, as give me writings which you assure me are not to be understood as written. The Roman Catholic clergy guide differ in their views concerning the holy writings ; on which account they won't commit them into the hands of the vulgar, lest so their differences should distract the hearers. The adversaries of Rome, again, commit the sacred text to the vulgar, and distract them with thousands of diversities of opinions. He is counted the greatest divine who enumerates the greatest diversity of opinions. But all chaff, the mind of God is but one, and better than all others. Say the Roman Catholic clergy to their vulgar, " Though

" ye

"ye have not the scriptures, yet you can have the mind of God from us." Say opponents of the Romish church to their people. "Though ye have the scriptures, yet their meaning is with us only we learned men can tell you vulgar what passages are, are not to be understood as they read; or we only can let you know what passages God spoke so plain as need no learned explanation, and what passage God spoke in such a way as to need the man of learning to make it more plain." O world! in this day of mercy consider these things, and know what blind guides are before it be too late! O, in love and mercy, the writer holds these things, not to shame either teacher or taught, but to let both see in heaven's light: O teachers, for whom I sigh and weep, having myself been once engaged in your blind exercises, lend your hand, I will conduct you to the fountain of light, where live! O instructors, you indeed teach, as you have been taught, likewise what you think best; but refuse not to hear a babe of Christ. A babe in the Spirit of God can let you know more of God than all the learning in the universe.

True Faith founded on Experience and Knowledge.

WHAT I comprehend, I believe either to be true or false. What I cannot comprehend, is no object of knowledge to me, and therefore can be no object of faith; or if so, it behoved to be implicit belief: What is implicit belief? this, viz. To believe what we understand not. There can be no faith where there is no revelation: and sure that which remains incomprehensible by me is irrevealable to me; and if so, where is there a foundation for my faith? To tell me, that a certain object is incomprehensible to me, is to tell me, that a revelation of said object cannot be made to me. In this case, then, no faith of me can be required, where there is no possibility of making a discovery to me. If implicit faith was possible, yet what pleasure, profit, or godliness, in believing what I can neither understand nor comprehend? Is it not the language of ignorance, to say, that I believe a something I cannot comprehend? Certainly, what I cannot comprehend I cannot tell whether it be true or false. The devil requires our faith, in thousands of his Satanic dark inconsistencies; but a God of light never desired faith in any thing but what he revealed. Did God require Adam, Abraham, Moses, to believe any further than the law of him with their eyes, or heard with their ears? Were any of these persons commanded to make any other revelation to the people than what they had learned of God by the very senses of their person? Did Jesus, or his apostles, require their hearers to believe any further of God, or his Son, than they actually comprehended?

ended by their senses? No: Nor could they have made such a request. But, cries an objector, the gospel is a mystery. Well then, a mystery is the same as a secret. And certainly, the nature of God and his kingdom had for ever remained hidden to the wisdom of man; but the whole of the revelation made by Jesus and his apostles is the mystery made known, Eph. i. 9.; and after revelation on heaven's side, and knowledge on the side of the children of God, there is no more secrecy. I wish men would believe what even in flesh and blood may be comprehended of God, and I will insure them, God will never damn them for not believing what they cannot comprehend, John xvii. 3. But what means this world by their incomprehensible mystery? Is there any thing written in the scriptures but what the holy penmen saw with their eyes, heard with their ears, or hands handled, of the word of life? 1 John i. 1. Acts iv. 20. True, indeed, many of the inspired penmen, as Peter, James, John, on mount Tabor, and Paul in his trance, heard and saw much, which they could not reveal to a carnal world; but whatever they revealed, they certainly comprehended by their senses.

And indeed the mystery of godliness is that which is experienced by all the spiritual seed; and surely an object of experience, and an incomprehensible one, cannot mean the same. Again, I challenge all the world to shew a single article, or point, written in all the Old or New Testament, which the sacred penmen themselves did not see with their eyes, hear with their ears, or experience by their senses? Well then, the whole of revelation is a most sensible mystery, experienced by the godly. Though all that is true of God would remain an eternal mystery to human light and mens wisdom, which is only profound ignorance in true divinity; yet, to the spiritual person, seeing in the light of God, all that is true of God is clearly comprehensible, yea, and eternally comprehending; John xv. 15. and John xiv. 7. Jesus himself progressively grew in the knowledge of his Father, Luke ii. 40, and 52. Such as speak of incomprehensible mystery would do well to consider, that all of God is truly above the comprehension of men, judging by their own spirit; but clearly seen by all persons judging in the divine spirit, which dwells in every person sprung of the Spirit of God. O poor world, whose eternal salvation I long for, be no longer deluded by words without meaning.

O world, do not think that I am angry with any of you. I have no reason indeed to envy you; but much ground to pity you. You are what I once was; and "I would to God, that all of you, were not almost, but altogether such as I am, except these bonds," Acts xxvi. 29.

Nay more, when I experience a mind rested and fixed, the same to-day as yesterday, and the same to-morrow, and a thousand years hence, as now, I know all that can be known concerning the nature

of eternity. The knowledge that God himself has, concerning eternity, is just his experience of a mind the same to-day and a million of years hence. On which account, he computes a day, and a thousand, and ten thousand years alike, 2 Pet. iii. 8. If in my mind I experience nothing save the unchangeable spirit and unalterable love of God, most certainly, in that godly situation, I must compute one day and a thousand years alike. The mind that is invariably stayed on God, comprehends all that is to be known concerning the nature of eternity. The mind that is filled with the fluctuating objects of time, knows no more by experience of eternal duration than the beasts of the field. Only in the light, and spirit of God this momentous point is known. A person in the spirit of man, speaking of eternity, is a blind man describing colours.

Concerning Matrimony.

THIS world, has much vexed themselves in vain about our views of marriage. Accordingly, to all denominations we make the following intimation, viz. That whosoever lives in the spirit will not fulfil the lusts of the flesh, Rom. xiii. 14. Gal. v. 24. shall refer it to themselves, whether or not such as have the spirit of God in and through all their flesh, need to recourse to carnal matrimony to quench burning lusts. After the carnal Corinthians had vexed, dunn'd, and teized an apostle of our Lord Jesus about marriage, and satisfaction of fleshly lusts, he, to get clear of their vexatious and troublesome letters, wrote them, that if they were burning in the devil's lust, it would be better to confine themselves to one woman, after the manner of sober married heathens, than range abroad, after the manner of fornicators, 1 Cor. vii. 9. If they cannot contain, let them marry; better to marry than burn.

But they must have very gross, carnal, and devilish views of the pure kingdom of our Lord Jesus Christ, who think, or will dare to think these to be children of God, or possessors of his Holy Spirit, who need to marry in order to satisfy an incontinent and burning lust in the flesh: and yet it is certain, that such was the complexion of them indulged by Paul to marry. In another place, the same apostle says, "Nevertheless, to avoid fornication, let every man have his own wife," 1 Cor. vii. 2.; but they must have very carnal views indeed, of Christ's kingdom, who think that any, with the spirit of a holy God, are under a necessity to marry in order to avoid fornication.

Where the holy Spirit of God occupies all the person, and reigns throughout all the flesh, there are no fleshly lusts to satisfy, consequently

quently no room for carnal satisfaction. And whosoever are not replenished with the love, life, and spirit, of Jesus, so as to exclude carnal lusts, are none of God's. And so it matters not much whether they marry or not; they, alas! belong to the father of lusts, certainly Christ's seed, who wait for his second coming, must be free of fleshly lusts as their elder brother. And it is clear, Jesus was under no necessity to marry, in order to avoid incontinency, or fleshly burning lusts, &c. And surely they must have very delish views of the spirit of that same Christ, who think, that it will not lead his holy brethren as free of fleshly lusts as it conducted the elder brother. It is needless to be prolix: while people are under necessity to fulfil the lusts of the flesh, they walk not in the spirit, Gal. v. 16.; it is easily seen what family they belong to. Let nobody envy people under such necessity; as they will not like an eternal satisfaction in God, they had need of all the worldly ratification of lusts that can be had.

The same law that finished the carnal service of the altar, and estial sacrifices, put an end to carnal marriages. If Paul gave any indulgence to marriage after the death of Christ, he likewise circumcised Timothy, Acts xvi. 3. and to the Jews became so far a Jew, of which conduct he afterwards found his mistake. Though he ordered that person to have his foreskin circumcised, yet the whole stream of his life was against circumcision. Just so, though he indulged the Corinthians with fleshly matrimony, well did he show, that if ever he could prepare them to meet the Lord, the lusts requiring such satisfaction behoved to be removed by the Holy Ghost: 1 Cor. vii. 29. however, almost every word spoken by Paul was misunderstood and abused.

He at first recommended the speaking with tongues; and immediately he had to correct and reprimand such as used languages without the love of God, 1 Cor. xiii. 1. When, for fear of offending weak consciences, Paul refrained from eating flesh sacrificed in the temples of idols; and when, to fill his hearers with true spirituality, he gave them to know that the children of God neither marry nor are given in carnal marriage; immediately ignorance aught, that, not to enter into carnal marriage, and to refrain from certain meats, was salvation. Instantly the apostle had to write, that such was the doctrine of devils, 1 Tim. iv. 3. And indeed delish it must be, to think, that merely refraining from women and certain meats, constitutes salvation. All these may be refrained from, without one grain of the love or Spirit of God, which alone is salvation. In a word, all things are vain, but to live in the love of God.

O dear world, shall not the Spirit of God in love persuade you of the pure spirituality of Christ's kingdom? Away with all carnality, it shall never heir Emanuel's land.

(72)

Concerning Eating and Drinking.

THIS world is always saying, What shall we eat, and what shall we drink, or wherewithall shall we be clothed? Be it known to them, that we have meat to eat which this world knows not of. John iv. 32. The more we eat of the heavenly, the less we need of external food. We call no person to pamper their bodies with the food of this world. When Moses tarried forty days on the mount with God, he needed no earthly supplies,

On his pure word God's children feed,
And little by the mouth they need.

Moses' sight of the blessed feet of God standing on a clear pavement, Exod. xxiv. 10, 11. and the other glimpses of the divine person which he saw, was food indeed. The friendly touch of the hand of the blessed God, which Moses felt in the cleft of the rock, Exod. xxxiii. 22. communicated more life to him than the external sustenance he ever received. He fed sweetly by the ear, hearing the endearing words from the lips of him who rode in heaven, by his name JAH, and was then in the mount with him.

And indeed Moses found, that food received by the eyes, and ear, when on the mount with God, was preferable to all that he ever had received by the mouth. Had Moses continued as many years as he was days, with God on Sinai, he had known no necessity of external food. Do this world think that Jesus, Peter, James, and John, needed any terrestrial support while on the mount of transfiguration, in company with God? No, sure. These persons thought it good entertainment to remain in that blessed situation, without either eating or drinking, Matth. xvii. 4. In heaven now they feed all by the eye and ear.

The continued sight of the person of the Father, the blessed Son, and all the divine family, is eternal feasting indeed. The everlasting hearing, the heavenly harmony, and sweet conversation of the redeemed, shall be endless enjoyment. A sense of our nearness to the nature of God on earth, and minds pregnant with the thoughts of Jesus' second coming, slays our appetite for earthly food. If this world accuse us with carnality, gluttony, or drunkenness; upon trial, they shall find, that we shall indulge neither of these. Are not the words yet spoken by the same spirit which was in him who was on mount Sinai with Moses, and Tabor with Christ, and his three nearest friends, as fit to support us, at this day, as that? Moreover, on this subject I remark, that the action of eating and drinking is pure, or impure, according to the nature in the persons so doing. Eating and drinking, in the devil's,

an old nature, is an action truly Satanic, in God's computation, as he never created any thing to be devoured by the lust of the devil. Before Christ was translated to glory, holy angels, both in heaven and on earth, ate by the mouth. Holy inspiration informs us, that man ate angels food, Psal. lxxviii. 25. that is, man ate the same kind of food on earth which angels used in heaven. If any one thinks it a romance, that angels in their own country ate manna, they may, by the same manner of reasoning, conclude it false, that man on earth ate that kind of food. The same spirit which affirms the one, affirms the other.

On earth, angels ate of Abraham's provision, Gen. xviii. 7, 8; their so doing however was not of necessity, but for familiarity sake, and a spirit of friendship towards that patriarch, the friend of God. There was more close intimacy in their action of eating with that father of the faithful, than simply in conversing with him without partaking of his terrestrial food. If he means to ingratiate himself in their favours, a king on earth will even eat with his meanest subject. Christ ate terrestrial food, after his resurrection. And the action of Jesus' Holy Spirit, on his small quantity of earthly provisions, was a sufficient pledge of the redemption of the whole earth, Rom. viii. 21.

Since Jesus ascended into glory, neither in heaven above, nor earth below, have angels used eating as before that time. All in heaven, since the Son of God went there, are fed by the eye, beholding the love betwixt Father, Son, and saints; and in hearing the divine conversation of that place, which, by the way, is a part of the gathering together, the reconciliation, the purgation, the new creation of angels, and Old-Testament saints, Eph. ii. 10. Col. i. 20. Heb. ix. 23. Col. i. 16. which elsewhere is discussed. In fine, I remark, that angels, even before Christ ascended, ate but little and seldom, and nothing at all, during their attendance on their glorious King on Mount Sinai. These are not the figments of imagination, but the productions of the love and Spirit of God, in whom the writer sees and knows what he writes. The spirit searcheth all things, yea the deep things of God, 1 Cor. ii. 10. The Spirit of God, in which I live, can by me reveal all that has been done in heaven since the creation.

O dear world, believe, and live for ever. Why will ye die? Life is on earth.

The Trial of Spirits.

THIS world commonly cries, Try the spirits; but they are sure, however, never to come to a trial. Darkness avoideth light. But a loud I found the trumpet of God, through all the world, to come to

to a fair trial with the spirits, Isa. lxii. 6, 7. ; many false ones are gone out into the world. The false prophets are many; the true church is but one. Four hundred plead for Baal, only Elijah stands for God. On this point of trying the spirits let me notice, that the Spirit of God is that of light and truth, consequently fit to judge concerning the spirit of Satan. But the spirit of Satan is delusion, consequently unfit to judge the mind of God. The trial of spirits may be but short; there are only two kinds of inspiration in being, viz. the Spirit of God, and that of the devil, though the persons inspired with these be many.

Then the inquest to be held is shortly this, Whether or not a spirit is God-like, or devil-like; whether or not a life is heaven-like, or like the world; whether or not a spirit is new creation-like, or living after the manner of Adam's family, 1 John iv. 1, 3. ? Those in the Spirit of God well discern the situation of the world. The spirit of this world knows not itself, and can never judge right concerning the spirit of truth. The Spirit of God, the judge and discerner in all the heavenly seed, forms a just judgment concerning every person's inspiration and conduct. The spiritual man judgeth all things, and knows what is in every carnal man, yet he himself is known by no carnal person, 1 Cor. ii. 15. It is wisdom, in a person in God's Spirit, to judge concerning all men; but it is madness, for worldly people in their own spirit, to attempt to judge concerning the seed of God.

Those who crucified Jesus, and his apostles, did not know who was their father, or what sort of spirit they possessed. They would have passed for great saints, if Jesus and his apostles had not been in their day. They were remarkably given to prayer. And we find, that persons of their stamp are our greatest condemners. Let a trial of spirits run thus: every one believing that God decreed, or permitted sin, is a false spirit; as having sinful views of God, who is grieved to his heart with iniquity. Every person concluding that God has power, but wants will, to save all men, has satanic views of God, who has no pleasure in the death of him that dies, Ezek. xviii. 32. Every person thinking, that God is sincere in calling all men to salvation, and yet believing that he was as sincere in his reprobating the greatest part to damnation, has a false spirit; the spirit of contradiction was never true. Every one holding, that God has more hand in the production of carnal children than he has in the generation of other animals, or the grass of the field, is an untrue spirit; ascribing to God that which should be ascribed to Satan, the father of all carnal seed, and forgetting that Christ's seed is spiritual. Men as naturally gender their own offspring, as fishes, beasts, grain, produce their own likeness, Gen. i. 11, 12. and v. 3.

To believe that the murder of the Son of God ever made, makes, or can make any person more God-like, or less like the devil, is a false

False spirit. Nothing but that living Spirit, which proceeds from Jesus, and dwells in his brethren, can transform us into the likeness of a new creation. All who credit, that prophets, apostles, evangelists, wrote any thing of God but what they perceived by their senses, are false spirits; as concluding, that those sacred writers penned what they knew not. Every one concluding, that, since we fall, human nature and the nature of Satan mean one and the same thing, and yet believing that Christ's holy person was filled with such a disposition, is a lying spirit; not knowing, that that holy person, crucified at Calvary, was possessed by the nature of God, which is love. Such as believe that God is not willing to save all, are in the wrong. And such as believe that he is willing, and yet intercede to persuade him to save people, is a false spirit. Contradiction never was of God. Such as believe that it is not God's will that we, and all mortals, should clothe with immortality, are against the fulfilment of that prophecy, 1 Cor. xv. 53. and so cannot be heavenly spirits.

Such as wish that Jesus, for the second time, would not come in this generation, have not the spirit of longing to see that blessed person; whereas the Spirit of God, in flesh, wrestles to hasten that blessed event. Such as are afraid of Jesus' actual appearance in their own day, have an evil spirit. Perfect love casteth out fear, 1 John iv. 18. Such as wish to see us disappointed, who are waiting to put on immortality, at Jesus' second coming, have not a right mind. A true spirit says, "Lord, let thy kingdom of glory be hastened," Matth. vi. 10. 2 Pet. iii. 12. Such as wish to see another carnal generation, are not desiring to see the speedy deliverance of a poor earth, groaning under the heavy burden of unbelievers, of consequence are reprobate silver. The Spirit of God with us, and in us, groans for that event, Rom. viii. 23.; but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, the redemption of our body.

I beseech you world, let spirits be tried by the above tests, which the great day shall shew to be just. Why should ye die under the darkness of delusion, pertaining to all in whom the Spirit of a living God dwells not.

Concerning the Trial of Faith.

SUCH as have no trials of their faith, are strangers to the faith of our Lord Jesus Christ. When all the world condemns what you believe, then you have a trial of faith, believing in opposition to all these. All the unbelieving world, condemning Noah, as a credulous and mistaken person, believing in a coming flood, tried the

the faith of that saint. His divine trust in God could not have been manifest, except he had, through the whole course of that 120 years continued his belief of a coming flood; in opposition to all people condemning him as deceiver and deceived, waiting for such an event. All the unbelieving Sodomites, reprobating Lot as a person imposed on, because he believed in the sudden destruction of that place, was truly a trial to the faith of him who escaped the fire. Upon the hearing of judgments coming by water and fire, had Adam, the deluvians, and Sodomites, either believed or repented, neither had the faith of Noah, or Lot, been tried, as in that case they would all have been of one mind. There is no trial of faith in heaven; all believe the same way, and opposition exists not in that kingdom.

Whosoever believes in death, have no trial of faith, as all Adam's family are of the same mind. Notwithstanding all the persecution happening since the death of the apostles, and such as were murdered, for hearing and believing them, never an individual suffered for believing in life eternal, or transformation from mortality into immortality, and from corruption into incorruption. No. Since the murder of such as had the Spirit of Christ, all have believed in the spirit of death, and corruption; on which account, they never could be persecuted for faith in life and immortality, which is gospel faith, 1 Cor. xv. 53.

Had the apostles not been murdered, they had raised an immortal race, and so had survived till the period of clothing with incorruption, 1 Thes. iv. 17. The Turk persecutes the Roman Catholic, and the Papists the Mahometans; but neither of these suffer persecution for the faith of our blessed Lord. We believe, that it is heaven's will that we should wait to put on immortality at the sound of the trumpet of God, 1 Cor. xv. 53.; all the world condemns this belief of ours, and thus our faith has a trial. True faith believes against all the world, and all unbelievers are in opposition to true belief. Such as believe in death, shall find no opposition to that faith from a carnal world. Such as believe in eternal life, and Jesus' second coming, will be reprobated by all the seed of the serpent.

O world, why will ye reprobate incorruption and immortality? You have not that soul which many think they have: the devil's lusts in the flesh is what millions of millions take for the soul.

Concerning the Trial of Faith.

Concerning Deism.

WHETHER is he the greatest deist, that denies the divinity of them that wrote the scriptures, or he who says, that the Spirit of God left these writings to be expounded by the wisdom of man?

He,

He who denies the divinity of the scriptures, does no more than he who won't commit them into my hands : But whosoever puts the holy writings into a vulgar person's hand, and assures him that their meaning is in the custody of the learned ; might as well keep them from him, and, Roman-catholic like, give the meaning only.

Whether does he prove the greatest deist, who, denying the divinity of them who wrote the scriptures, discourages me from reading them ; or he who dispirits me from reading the sacred text, by telling me, if I am not a learned man, I cannot understand them ; are they not equal robbers of me ?

O misfortunate world, reflecting in the light, you may see that multitudes are condemning deists, and yet leavened with deism.

Study from Books a Proof of the Want of the Holy Ghost.

HE who reads books, to find man's opinion concerning any part of doctrine, surely means to feed his disciples with human discoveries only. Was the Holy Ghost the Spirit which filled all the senses of teachers, would that same divine inspiration need to dip into books, to find out men's sentiments concerning divine matters ? No. To think so, would be to make God stand in need of studying men's opinions concerning divine matters.

Did the Holy Spirit in any of the disciples need to read commentaries, to enable them to preach ? No. The Spirit of God was a mouth, and tongue, in every time of need : and except the Holy Spirit be in the instructors, what profit can you expect from their teaching.

O world ! consider this short hint, and be wise, before it be too late.

A Short Substantial CREED.

WE believe, and know, that never a person can be saved, at the second coming of our blessed Lord, except such as believe in his actual appearance to them in their own day. We likewise confidently believe, and know, that none in their graves shall be raised to inherit glory, except such as knew in whom they believed before they lost their lives for Christ's cause ; that is, they behaved to know the person in whom was that divine Spirit in which they believed. The apostles knew the person of Jesus, in whom was that Holy Ghost in which they actually had their firm faith founded : and such as were believers in the apostles' days,

well knew in what person, or persons, dwelt that divine Spirit on which they grounded their hope of a happy resurrection. In this you may see the unhappy situation of such as have lived and died those many past generations, in which there has not been on earth one with the Spirit of God. How could such generations rest their faith in a preacher with a divine nature, 2 Pet. i. 4. when there was no such person on earth? and God can as little save men or women, without a preacher with his own inspiration, as he can work contradictions, Rom. x. 14.

Concerning Evidences of Saintship.

WHOSOEVER possesses the divine nature in the light of God, sees and knows their heavenly Father as well as he knows his children; and there is as little need for them to seek evidences of their relation to God, as there is necessity in him to seek marks of his relation to them, 1 John i. 6. This lets us see the unhappy dark situation of such as read, and hear, in order to find whether or not they belong to God. Besides, by their own confession, their very best performances are sinful; which is as much as to own, their chiefest works, and all their works, are of the devil, 1 John iii. 8.

Rare and seldom has the Light of God been on this Earth, compared to the long Intervals of Darkness; and much Pains and Care has Heaven been at, in bringing in, and even but for a short while keeping up, a Divine Light upon Earth.

AFTER the murder of righteous Abel, though upon careful search, about five generations passed before heaven could find out an Enoch to be a light to the people in his age. And certain it is, in that interval of darkness there were no believers in God, as there was no commissioner of heaven to believe in. Again, when heaven translated that person, to prevent his being murdered for his testimony, some generations passed before a faithful Noah was found out; but sure I am, they must be ignorant of God, who think that heaven did not desire a light on earth in that interval. Not many years after Noah's death, there was not so much as an individual on earth with the light of God. Abraham was no saint, till God in person, with his own mouth, called him from worshipping idols, Josh. xxix. 2. Rom. iv. 10, 11: What pains and care

had heaven, in raising up Moses to be a light in his day! at the age of forty, he was inspired of heaven to begin to let his brethren know the true God; but fear of death, from an enraged Pharaoh, carried him off, to occupy the private station of a herdsman, for the space of forty years, *Exod. ii. 15. Acts vii. 23, and 30.*; and even at that period, it was no easy matter for heaven to make him a light to the darkened Jews. *Eod. iv. 1,—10.*

Again, in a few generations after that, there was not an individual on earth who was in divine light: The Holy One entirely forsook the tabernacle at Shiloh, *Psal. lxxviii. 60.* But sure it would be unscriptural to say, that God forsook that place, while there was an individual that frequented it as a symbol of divine presence, *Psal. lxxx. 13, 15.* In order that the lights of God on earth might be plenty, young men were encouraged to attend in conventions, that heaven might have an opportunity to choose, from those gatherings, persons fit to declare the mind of God, *2 Kings ii. 5.* Yet, after all, the persons chosen, even out of those synagogues of prophets, were sometimes so filled with a lying spirit, that lions commissioned of heaven had to tear them to pieces. And notwithstanding those societies of inspired persons, often heaven could not find among them an individual fit to declare the mind of God, but even had to make choice of a herdsman, *Amos vii. 14, and 15.* At what pains has heaven been to raise up and keep up divine light on earth? Sure, if another person in his day had been fit to carry the mind of God to Niniveh, heaven had never pitched on such a backward and easily-offended person as Jonah was, *Jonah i. 3. and chap. iv.*

After three years pains, Jesus could not find above twelve persons fit to declare the mind of heaven; and even of that small number, by his treason, one of them proved a grief to the divine Spirit. The pains necessary to be taken in every period, since the fall of man, to bring in and preserve divine light on earth, is a good interpretation why this earth has been without a person of holy inspiration, since the murder of the last of the apostles, until this present generation. Nothing but madness could say, that any, but a person divinely inspired, could transact on earth the grand business of salvation. From the time that there has not been on earth a person with the inspiration of Christ and his apostles, there has not been one grain of salvation-work carrying on in this world.

Concerning what is the Word of God.

THIS world knows not the difference betwixt a word spoken, and a record of that on paper. They say, that the scriptures is the word of God, whereas it is only a record of words originally spoken

by God, or some of his angels, to prophets. Tho' Enoch, Noah, Abraham, &c. had no writings, they had the word of God. Such as have one with the divine nature, 2 Pet. i. 4. hear the divine word; but such as have the scriptures, but not among them a person in the holy inspiration, have not the word of God, more than those possess territory who have only a geographical description, in place of a country described.

If people had said to Moses, "Prove your words and writings from scriptures," he could not have pleased them in that point, as there were none before his day, as far as is recorded. If we were to print the Old and New Testament in the Chinese language, and send it to them, along with a dictionary, explaining the meaning of every word in that record, could we say, that we sent the word of God among that people? No. But if we commissioned among them a person with the inspiration of heaven, we could say we sent the word of God to them, though the inspired commissioner carried to that place neither Old nor New Testament. Better to have a person with the inspiration that wrote the scriptures, than to have the writings without the inspiration.

When the Psalmist, or prophets, spoke of the word of God they meant that which God himself, or angels, originally declared to them, that they might communicate the same to the people, Dan. x. 10.—21. Gen chap. xviii. and xix. And, indeed, with propriety that might be termed the word of God, which either the Holy Father with his holy lips spoke, or was declared by an angel commissioned of the highest One. What was a living word to prophets and apostles, is only a dead letter to such as are destitute of divine inspiration, 2 Cor. iii. 6. Christ never called the scriptures the word of God; nay, he never spoke such absurdities, he termed them writings, John v. 39. Luke iv. 21.

In divine friendship, the writer beseeches this world to be no longer deceived.

Genuine Copy of a Letter from Mr HUGH WHITE, New-Camp, to a COUNTESS of Great Britain, dated in November 1785.

HONOURABLE COUNTESS,

WE would have answered your letter long before this time, had it not been for the following reason:—In the compass of a letter, or two, we saw that we could not give any tolerable account concerning our knowledge of God, his Christ, and that world of spirits now about to commence by the second coming of our blessed Lord. We had, in the printing-

office,

vice, the first number of a publication, containing a portion of
 our knowledge in the ways of God ; which number was detained
 some months longer than expectation, on which account we were
 prevented from transmitting to you, in print, a number of truths
 fully concerning eternity. However, the publication is now print-
 ed ; accordingly we, by the first opportunity, transmit you the same.
 This first number, however, is but like the light of a candle to the
 sun, compared to the light which shall be in the next. You know,
 the skilful Spirit of God at first gives only a small portion of light,
 and as men can bear it, then more copious effusions of divinity are
 poured out ; till at last we are conducted to the throne of God,
 and the very heart of that kingdom, where the glorious Father
 resides by his name JAH, and where his only-begotten Son, en-
 throned in love, is the head of all principalities and powers, who
 were reconciled and gathered, by the unparalleled love which they
 now taking place betwixt the glorious Father and his only-begot-
 ten Son, when translated into glory, Col. i. 20. Eph. i. 10. O be-
 loved and honourable Countess ! our salvation is some months nigh-
 er than when we received your endearing letter : we are now
 nearer the approach of our blessed Redeemer than when we wrote
 you last. We are still in the beloved and heavenly exercise of
 waiting for the second coming of Jesus ; and will continue in said
 exercise, till the blessed period at which the trumpet of the arch-
 angel shall awake these sleeping in Christ ; who, with us, shall be
 translated to meet the Lord in the air. We shall not all die, but
 we shall be changed : we who are alive shall not prevent them
 which are asleep, 1 Cor. xv. 51. 1 Thes. iv. 15. ; and indeed the
 spirit of Christ can be employed in nothing else save the exercise
 of waiting Jesus' second coming, and warning others so to do ; an
 exercise impracticable to a worldly spirit. Honourable Countess :
 hope, yea I am almost sure, you do not think our waiting alive,
 to meet the blessed Jesus, an idle tale, or a vain dream. Well
 knows your Ladyship, that Jesus' first coming to this earth affords a
 sure pledge of his return. Was he not to come a second time, the
 promise to his apostles would be void. They and their adherents
 were not promised their crown till the period of his glorious ap-
 pearance. Yea Paul, well knowing that death without a resur-
 rection puts an end to all happiness, said, that if there was no se-
 cond coming of Christ, or no resurrection, he might eat and drink,
 to-morrow he died, 1 Cor. xv. 32. If Jesus was not to come a-
 gain in glory, the apostles, and such as lost their lives for Jesus'
 sake, could never be rewarded for their loss. O beloved Countess,
 you know that the apostles lost their lives prophesying concerning
 the great and terrible day of the Lord : but these holy martyrs
 cannot inherit one grain of their Father's and elder Brother's in-
 heritance, till there was found a people waiting for the coming of
 the Lord, and warning the world concerning this momentous
 event.

event. As we who are alive shall not prevent them who are asleep, so those who are asleep cannot be awaked till a living people raised up of God to wait for the approach of the Son of God. 1 Thes. iv. 16, 17. Sure I am, that it will rejoice the heart all in heaven to find you among that blessed remnant which shall warn the world to avoid the consumption of that day that shall burn as an oven, without leaving root or branch to such as say the Lord delayeth his coming, or such as are engaged in any work which he comes to destroy, 2 Pet. iii. 10. Dear Madam,—There is no way by which death, the last enemy, is to be destroyed, except by the coming of Christ: and except this is done, we have no benefit of Christ's resurrection, or fulfillment of the prophecy, 1 Cor. xv. 26. Death has been long on the throne, and consequently well established on his throne; it is high time that he was dethroned; but then this can never be effected in any way, except by the second coming of Christ. Death never came into, or continued in this world, by any will or decree of God, but by the deceit of him who has the power of death, and yet persuades men and women, that mortality entered by some concurrence or permission of heaven. But O, dear Madam, you well know, that God is a living God; and nothing is so opposite to the nature of God as that of death. God made man at first immortal, and commanded him to replenish this earth with an immortal race. And indeed, when God saw mortality by the devil introduced among his works, and especially among men, he was grieved to the heart: a sufficient proof, indeed, that death never entered or continued by any decree or permission of God. Much beloved and honoured Countess, Christ came into this world, to keep alive the living, and raise the dead; yet, for want of a people to wait for his second coming, death has even reigned since the time that Jesus brought in immortality, to the present day; yea, and will continue to reign, till a stop is put to his power. O Madam, the grave demolishes our senses, originally made of God for the enjoyment of himself, and his well-ordered works; and yet there is no possibility of avoiding death, and the grave, any other way, but by hastening the coming of the Lord. O Madam, shall we submit to death, that enemy of God, and child of the devil? No: By faith in God we shall hasten that day that shall translate us into the clouds, to be transfigured into glorious spiritual bodies, suited to the place where Jesus, Moses, Enoch, Elias, and all Old-Testament saints personally dwell. Your Ladyship well knows, that the day of the Lord could not come till there was found a people waiting the coming of Christ, and warning the world concerning that event; and it would be as unscriptural not to believe in his actual coming, when that people is found. Unto them that look for him shall he appear the second time, without sacrifice; but to save those appointed of men to die, and to sacrifice such as cannot be persuaded to wait with us for the event. Honourable Countess,

is, the day of the Lord had happened long before this time, and there been found a people with faith to wait for it, Heb. 28.

Your eternal well-wisher in the Lord,

(Signed) HUGH WHITE.

S. Upon hearing of our waiting on Christ's second coming, that we might have a victory over death, that last enemy, Charles Edwards Conyers, a young gentleman, one of his Majesty's naval officers, left all the vain-glory of his former life, and immediately came to wait with us for the coming of Jesus. Though he has been here but a few days, in an astonishing manner he speaks the language of heaven. Dear Madam, upon the receipt of this, shall we not have a letter, informing us that you rejoice to hear of Christ's coming to relieve this creation, groaning under the burden of sin? To hear that you are waiting for immortality and transformation into a glorious spiritual body, without descending into the grave, will surely make the hearts of many fail for fear. Luke xxi. 26.

Concerning True Sanctification.

ALL agree, that without sanctification none can inherit the kingdom of God; and likewise believe, that their sanctification must be completed before their glorification commences.

In these words they are right indeed: but what avail such words, while the true nature of sanctification is not known? People never can have just views of sanctification, while they believe their persons consist of two beings, not only distinct, but even separable from each other. As men conceive that their soul (as they call it) lives on different food from that of the body, they, at the same time believe, that their soul may be alive to God, while their body is alive to this world. They conclude, that their imaginary souls may communicate with God, while their bodies or persons hold fellowship with this world. They really believe, that this non-embodied soul of theirs may be engaged in the affairs of God while their persons are employed in the affairs of this life.

O, it is a wonder that such heaps of nonsense does not weary persons; and sure, indeed, while people have such views of matters, their religion must be an intolerable burden indeed.

Having in a former number, as likewise in this one, demonstrated that the soul is the whole person, and that the notions of a soul in a body transacting business different from that of the person, is

a mere fable; I now draw this conclusion, viz. That every business, whether of greater or lesser importance, is transacted by the consent and concurrence of the whole senses, or whole person. Buying, selling, plowing, sailing, &c. engage the whole senses of the person concerned in the above exercises; and the same is true in every other employment.

Never an action can commence, without a concurrence of every sense of the body; and never can a business be carried on, without a continued concurrence of all the parts, powers, and faculties, of the person engaged.

And never can an operation be prolonged, after the mind is wholly engaged with cessation from the present work, or totally attentive to some other operation.

And from this, then, you may see, as in a sun-beam, that every work you can be engaged in, is an operation wholly of God, or totally of the devil. There is no medium in works.

The world may now be ready to say, But what sort of work then may the children of God be employed in? John vi. 29. or, What sort of works may we be engaged in, and yet be children of God? *Ans.w.* We may be children of the resurrection and the life, though employed in works similar to those of Jesus after his resurrection.

We may do every work calculated to put an end to this world, and hasten the new heaven, and the new earth, where righteousness shall reign for ever, 2 Pet. iii. 13.

My working with my hands to help the needful in their necessities, is a divine operation; if I have no other views in so doing, except to get an opportunity to convince them, that their ways of working are against God. However, if I take wages, I do no more than the heathens, Luke xii. 30.

But sure a child of God must surpass a heathen man and publican. A divine nature will help the necessities of people, to poor that there can be no possibility of reward. Since God's benefits are all given free, I cannot convince this world that I am possessor of a divine nature, or the Spirit of God, if I bestow not benefits free in like manner. How can I convince this world that my nature is divine, if my works are after the manner of man, and not after the manner of a son of God? no person, with the Spirit of God, can work after the manner of a worldly man.

In a word, there certainly is a conduct in life calculated to hasten the Lord's second coming, and his kingdom; well, then, if all that I do is of this kind, it is divine, 2 Pet. iii. 12.

I may eat and drink a portion of God's creature, if in so doing I have no other views than to support the body as a tabernacle for the Spirit of God on earth, and with a view to let the world know the nature of the kingdom of God. Jesus ate after his resurrection, Luke xxiv. 42, 43.

I shall lay down a few infallible maxims, by which all men may know,

know, assuredly, whether or not their works are sanctified or unholy.

While persons are under the continued weighty and solid impressions of wishing, and earnestly longing for the second coming of Christ, all their actions are sanctified. The above powers of the world to come purify every action of the life, 1 John iii. 3.

Again, while persons are under the impressions of wishing that Jesus would delay his second coming in their day, or at least put it off to some distance, all their conduct is unholy, 2 Tim. iv. 8.

Now, the trial is simple and easy; every one knows what they wish for, and so all may easily tell whether or not their actions are wrought in God, or in the devil, John iii. 21. Whosoever, in the season of harvest, wishes never to see a return of that season, surely wishes to see Jesus' glorious coming before that time. Whosoever, in the spring-tide, wishes the coming of Jesus before another spring-season, surely never wishes to see a repetition of mens spring-tide operations, as the Saviour's coming will effectually finish all such works.

Again, in harvest, or spring, whosoever wishes to see a revolution of any of these seasons, most certainly wishes, that Jesus would not come within the compass of that time. And, surely, to wish to see a year more employed in the operations of men, is not to wish, within the compass of that time, the approach of Him who will totally consume the works of men's hands, 2 Pet. iii. 10.

O world, world, perceiving the Spirit of God at so much pains to lay down maxims by which you may examine yourselves, be diligent and try your lives by the above touchstones.

Will you read all these as an idle tale? or will ye, Gallio-like, care for none of those things? even tho' you should prove Gallioses I shall not have the heart of Gallio towards you.

Better never have had a life, than not live to God. God lives in those who live in him.

O learn, that sanctification is a separation from sin, the cause of death; and consequently a freedom from mortality, the effect.

You would have but a very diminutive view of a geographer, lecturing on the properties of some country, if you well knew that such a country, as lectured about, no where exists but in the brain of the describer. What then must you think of those who preach and pray concerning the regeneration, adoption, and sanctification, of a soul that has no existence, except in the brains of the deluded. For, of a truth, whoever speaks of the regeneration or sanctification of a soul, supposed to be distinct and separable from the person, indeed speaks and dreams of an imaginary existence, Psal. cxlvi. 4.

O deluded world, miserable your entertainment, feeding on exhortations concerning the regeneration and sanctification of a soul, which demonstration proves has no being but in imagination. You

would not trust one with the care of your sheep, if said person owned that he did not know a sheep from another animal.

Your teachers, who pretend to the care of your souls, own that they know not what a soul is; however the scriptures inform us that our persons are our souls, Psal. cxix. 25. Isa. 53. 10, — 12.

Concerning Intercessors for the Sick.

I must here notice a very odd and deplorable circumstance indeed, yet common in many lands.

When persons are adjudged to be on the point of death, then the friends of the patient try to involve pleaders on the side of the distressed; either that he may be recovered, or taken to heaven, as they think.

Accordingly, the intercessor in the closet or pulpit cries much to God, either to remove the disorder, or the soul, as they call it. But let me put them in mind, that not God, but Satan laid on that disorder which they importune him so much to remove, Luke xiii. 16. neither have they that soul which they cry so much to have removed. Thus the intercessor, without the sphere of the patient's hearing, labours to persuade God to grant him some benefit; just as if the person interceding, the patient, and all his friends, were willing to obtain some favour for the person distressed; but that it required some, or many arguments to persuade God to grant that blessing.

In such miserable intercessions have I myself been employed when in the carnal and lucrative priesthood.

Ah for such miserable exercises! Shall nothing then be done for persons on the point of death? Or what in that case is necessary to be done? *Ans.* If I have the Spirit and mind of the Holy God, I well know his willingness to have all men saved; accordingly I at once go to the patient's bed, and in the love of God I pray to, beseech, and endeavour to persuade *the patient* to submit to the will of God; who has no pleasure in the death of him that dieth, but wishes all to repent and live. Thus, instead of persuading God to grant the dying person a favour, I endeavour to persuade the distressed to accept that favour from a God every way willing to grant all that he has to all men.

This latter method indeed is a scriptural sort of intercession, 2 Cor. v. 20 Jam. v. 14, — 16.

Concerning the Absurdity of the Way taken by Many to persuade Men to love God.

THEIR consciences convince this world that saved men can never be, except they can be persuaded to love God.

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But how do they proceed to attain this end? *Ans.* They tell the people, that all the sickness, sorrow, pain, loss of relations, character, riches; in a word, that every mischief coming on them, are by the will, decree, permission, and appointment of God. And then they press them to love that God whom they are taught to believe has framed in his mind and will all that misery which they undergo here, or shall hereafter suffer.

O world, will ye never perceive plain contradictions in such proceedings. There is a contradiction in the above case, or there never was one.

Hear me, world, in the love of God; I will give you to know, that all the sickness, sorrow, pain, evil, coming on you, are against the very nature and will of God; who made man happy at first, and would have rejoiced had he continued as first made; as is evident from his grief manifested upon seeing misery by Satan brought upon man, Gen vi. 6. Luke xiii. 16.

Let me inform you, O world, that all your evil is by the will, decree, and purpose of the devil; whose plans are always opposite to that of God. All the good that ever came is of God. Why then not love him who never willed any mischief on man, but purposed and sent upon him all the good ever he received. Is man's believing that God decreed and appointed him, as his lot, all the ill he has seen and felt, a ready way to make him love God, the supposed appointer? Scripture says No. But when once I learn and know that God at first willed and decreed that man should be eternally happy, and that all his misery entered into this world against the very command or revealed decree of God, Gen. ii. 17. I cannot cease to love that God, and hate the nature of Satan. Again, when I see that God could have done no more than he actually has, is doing, and will do, to restore poor man to a state even superior to innocent Adam; I am doubly constrained to love that God. O judge for yourselves, whether or not they be the friends of God, who lay all the misery in their life and lot to the door of God's will, decree, predestination, &c.

Concerning Baptism.

THERE is no baptism of any avail, for eternity, save the purification of the Holy Ghost as with fire. That is the very words of God; spoke by a person in whom the living breath of God dwells, must enter into every part of the person; yea, must penetrate as deep as the very marrow of the bones, and expunge death the nature of the devil, Mat. iii. 11. Without this it will only be a baptism to death. The sprinkling of water can never destroy one grain of the devil's nature; as is evident from the lives led by the bap-

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tified persons: One murders, another lies, another commits adultery, and the rest are digging in the earth, making provision for the flesh to satisfy the lusts. With lamentation I remark, that the Roman Catholics themselves reckon not their water holy, until the benediction is pronounced over it. Again, the opponents of the Romish Church do not believe that their water is fit for the purpose of baptism, except their benediction or blessing is pronounced before the action of sprinkling. Now, in deep sincerity for conviction-sake, I question what is the real difference betwixt the water sprinkled by a Roman Catholic, and that sprinkled by another denomination, when neither of them have the nature of God, and both parties are equally fervent in petitioning for sanctification of that element before application. Whereas the baptism of the Holy Ghost would so destroy every grain of their death, that they could not die, and every grain of their lusts, that they could not sin. Such as are baptised with the holy breath of God have the divine nature, 2 Pet. i. 4. which can no more sin than the devil's nature can do righteousness.

The baptism now that is of any avail is the reception of the Spirit of God separating from every worldly concern and work, and thus waiting for Christ's second coming. But say some, How shall we attain to a baptism of this kind? Let me then answer this question for eternity: Your baptism of the Holy Ghost must come by hearing in love and faith, words spoke by that one person now on earth in whom the Spirit of God is. None could be instructed by Jesus on earth except they heard him. You receive your unholy ghost from your unholy parents. The first spirit of all men after the flesh is an unholy ghost, Acts v. 5, and 10. Sure the ghost given up by those wicked persons was unholy; and it was by the words of the Holy Ghost speaking by the mouths of the apostles, that any in their day received that blessed Spirit, 2 Cor. vi. 10.

Concerning the Table of the LORD.

Whensoever Jesus sat at meat, it was the Lord's table; because Jesus had in him the Spirit of the Highest Lord. When the apostles, in whom the Lord the Spirit dwelt, were either eating or drinking, it was the Lord's table indeed, because of the mighty God that possessed the bodies of those men, 1 John iv. 12. Thus from the scriptures you see, that the fulness of God dwells in the persons of his children, or dwells in them bodily. And indeed, with out such an inhabitation, they are none of God's, Rom. viii. 9. Whatsoever table it be, whether the materials be bread, wine, or the like, it is not the Lord's table, except there be a person

on or persons at the entertainment in whom dwells the true God, the mighty Lord, 1 John iv. 16. From the above then it appears, that many tables are called the Lord's, which are only entertainments of carnal men.

It is the Lord's table, when the partakers are possessed of a divine nature, Rom. viii. 9, 2 Pet. i. 4; and eat and drink with a view to support their tabernacles, to wait for the second coming of the Lord. It is the table of the Lord, when eating and drinking is calculated for the glory of God, 1 Cor. x. 31; whether therefore ye eat or drink, do all to the glory of God. To supply the body because the Lord dwells in it, is to eat to his glory. If to support a body in which the spirit of this world dwells, it is not the Lord's table, whatever the materials used may be. To eat to support us till the time of our translation, is indeed the table of the Lord.

To use food merely to support the person waiting for, and warning the world concerning the great day, is the Lord's table. With us, every crumb of bread, or drink of water, is indeed the table of the Lord, because the Spirit or nature of the Lord is among us, and in us; as likewise our unmixed exercise is to wait for the wished approach of him, who pledged his word that he would return. And indeed, until every meal, how often soever used, is to you the table of the Lord, you may believe it, you have never been at that entertainment. O that people would not delude themselves, taking names for natures, and shadows for substances.

Concerning Resisting the Holy Ghost.

IT is commonly taught, that the call of the Holy Ghost is irresistible. Had this been true, the devil and his fallen angels had got hell to themselves, without the company of an individual of the human race. Let me on this point notice, that there is nothing so much resisted as the holy Spirit of God. So much did the spirit of the devil in man resist the holy Spirit of God, that his report by Enoch, Noah, and many of the prophets, Christ, and apostles, was counted the message of a devil, or Belzezebub the prince, Matth. x. 25. What greater resistance of the Spirit of God could be conceived of, than counting him the devil, after so much mercy displayed.

All unbelief is actually resistance of the Spirit of God. And sure, from experience, the spirit of truth in all ages, when on earth, can testify how little he has been credited, Isa. liii. 1. What is the reason that all have not been saved, upon whom salvation by the Holy Ghost has been pressed with fervour and tears, Luke xix. 41, 42, Matth.

Matth. xxiii. 37? *Ans.* By unbelief most people have resisted the Spirit calling them, and so perished. Said the Holy Ghost by the mouth of persecuted Stephen, Acts vii. 51. "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers, so ye." However, this one thing I know that though men should resist the Spirit of God in mercy, yet in the day of judgment he shall prove irresistible, Luke xx. 16. Though he cannot persuade the stubborn to forsake sin, he can cut off the sinner. This, however, is a strange work, Isaiah xxviii. 21, 22.

A Divine and Indisputable Definition of Saving Faith.

MULTITUDES of volumes have been written concerning the nature of Faith. What have all the nominal christians for some generations been doing, but turning over volumes, and hearing divines, in order to learn the nature of saving Faith. One defines it to be Receiving, another says it consists in Acceptance, a third describes it to be Assurance, a fourth Reliance; and some say that it consists in Assent, others in Consent; and many say that Faith has sense in it, and as many affirm that faith and sense differ. O hearers and readers, being smothered under so many blind guides, you must perish if you get not the guidance of the Holy Ghost.

In the light of divine love, let me at once give an indisputable definition of Saving Faith. To believe that God tells the truth, is true and saving faith, which shall never fail. To believe that God tells a lie, cannot be saving faith. To believe him informing us through the whole of the scriptures, that death neither entered nor continues by any will, decree, or concurrence of his, is divine faith, fit for eternity. Whoever believes that God tells the truth, is a true believer. And whoever believes that death entered in, and continues against the will, mind, and purpose of God, but by the predestination and agency of the devil, is a true believer, because of crediting truth, Gen. chap. iii. What a shame to hear many say, that they cannot believe God! which is as much as to say, that they cannot think he tells the truth.

How lamentable to hear many complaining, groaning, and crying, that they cannot believe God. O strange! if they could be persuaded that God tells the truth, I defy them to disbelieve him. For to believe that God tells the truth, is the best sort of faith; yea, is the only saving faith. Abraham's believing what he heard from the mouth of God the Father, Gen. xii. 1. Rom. iv. 3. was true faith, as it was crediting a report from a true God. Moses crediting what he heard from the mouth of God, when forty days

with him in the mount, was true faith, because the report was made to him by an infallible God, Exod. xxxiv. 28.

The apostles truly relying on what they heard from the lips of Jesus, and divine faith; because Jesus had a divine Spirit. To believe what the Holy Ghost spoke by the mouth of the apostles, was true and saving faith; as the Holy Spirit never spoke falsehood. However, none can believe or disbelieve God, except where revelation is made.

Neither Abraham, Moses, or any other could believe God, before the time of revelation made to them. Heathens, who neither heard God personally, nor any who had received revelation from heaven, could have been called unbelievers. The generations living on this earth, since the murder of the last persons in whom the Holy Ghost was, cannot be said to have been unbelievers, as God was making no revelation to them. Unbelievers are such as live in times when the Spirit of God is reporting on earth the mind of God, and yet disbelieving and disobeying said divine report. From this then you may see, unbelievers in hell will bear but a small proportion, compared to the vast multitudes of another description, who shall be in that dungeon of misery. The multitudes perishing betwixt the last prophets of God and Christ's first coming, were not unbelievers; as in that period there was no divine report made; such as perished, never hearing Christ on earth, cannot be ranked with the unbelieving tribes. The Jews and Gentiles about Jerusalem, hearing the Son of God, and not believing, must be in hell ranked with unbelievers.

Such as were dead before the apostles report spread in the world, were no unbelievers; but such as heard these commissioners of heaven, and believed not, shall in the place of woe be numbered with the unbelievers. Such generations as have come and gone since the martyrdom of God's last witnesses on earth, till of very late years, were no unbelievers; as the Spirit of God on earth between these periods has been making no divine report. They were only believing men, preaching in the wisdom of man, saying this, that, and the other thing is the meaning of the scriptures. Heathens, who distinctly understood the languages in which the apostles wrote, and read their writings, but did not relish them, could not be condemned as unbelievers, except they had some time or other heard the living words of the apostles themselves. But such as heard those holy inspired persons, and disrelished their report, were condemned for unbelief.

But some may say then, How could they perish if they were not unbelievers? *Ans.* Though millions of millions never believed God, as never hearing a person with the Spirit of that God; yet certain it is, all must perish who have not both heard and learned of such persons as God dwelt in. Whether unbelievers or not, all have the devil's nature, 1 John iii. 8, and 10. and all must per-

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risk if that is not put off, and a divine one put on, 2 Pet. i. 4. Though sinners, yet the Antedelvians were not unbelievers concerning a flood, till once Noah warned them of their impending fate. Though notorious transgressors, the Sodomites were not unbelievers concerning the fiery destruction of Sodom, till Lot warned them concerning the doom of their cities.

Many generations preceding this present one could not be ranked with unbelievers, as they had none with the Spirit of God declaring among them God's truth. Though they had paper and ink containing some transactions of the Spirit of God, they were in the same situation with multitudes of heathens, who carefully read the apostles writings, but never heard the persons with the living Spirit to act against, Prov. xxix. 18. This generation however, of late months, has been warned by the living Spirit which was in Jesus and his apostles; consequently unbelievers, if they credit not the report, and lay aside every worldly concern, and wait the event of Christ's second coming.

Such as now hear from the living Spirit of God on earth, that death neither entered into, nor continues in this earth by any will, permission, or decree of God, must be unbelievers indeed who believe contrary to such divine report. Such as lived in many preceding generations constantly heard that death and eternal damnation came by some secret will or concurrence of God; and were no unbelievers of the Spirit of God, (never heard by them,) but were only believers in man without the divine nature, that made such a false report concerning death, damnation, &c.

Concerning the Knowledge of the Existence of God.

I Say it for their good, that they may be so no longer, all the people on this earth who have not the Spirit of God, are atheists indeed, both practical and speculative, Rom. viii. 9. They have not, Moses-like, with their eyes, seen some parts of the person of God, nor Moses-like conversed familiarly with him, Exod. xxxiii. 11. Nor have they conversed with such as, Moses-like, conversed with God, and in that manner learned what God is. And though they have the writings of Moses, and others, who with eyes and ears in part perceived some of the excellency of God, yet commentators and expounders have deprived them of any advantage from the sacred scriptures.

Commentators have told, that all that Moses said of seeing and hearing the person of God, is an allegory, or an improper description. When the reader and hearer believes this, then what advantage can they reap from what any inspired person writes concerning God. Ridiculous to relate! commentators affirm, that

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the transaction between God and Moses is no allegory on the one side, but truly allegorical on the other. They affirm, that Moses indeed went literally, locally, and personally, from the camp or low ground, to the top of mount Sinai. But then, they think it an allegory, that God, locally in person, descended to the top of that high ground. O commentators! this must be odd-like doctrine indeed. To say that Moses was not mistaken, when he says he went personally up to the mount; but that he was mistaken in saying, that God personally descended to the very summit, where that chosen one was. However, to reject Moses' way of description of this divine transaction, is, indeed, to reject the revelation.

They allow, that Moses was indeed forty days on the top of a mount, but then, they think it a falsehood that God was so long, personally, in that place. Odd indeed, that Moses tells truth concerning himself, but falsehood concerning God. Expounders allow, that Moses was in the right when he tells us, he heard the words of God; but then, they think that he must have been wrong in alledging, that God had a mouth to speak these words. Odd work indeed! Moses hearing, but no person speaking! Moses says, he with his eyes saw the feet of God standing upon a clear pavement, Exod. xxiv. 10. But, says the scripture-expounder, God has no such parts to be seen. Moses must have been in a mistake then in this point. Thus you see, that such as leave Moses' plain description, and depend on the commentator, are not one grain the wiser by reading the writings of Moses, who saw much of God. Certain it is, Moses was upon mount Sinai, and sure he saw and heard much, in that forty days; his being there was not an idle dream, or a reverie. Well then, might we not ask the commentator, what it was that Moses saw? Was it not a person that had feet to be seen, Exod. xxiv. 10. as sure as Moses had eyes to see the same; and had a mouth to speak with, as sure as Moses had ears to hear with? But how do commentators find out, that Moses' description of that person (which he called God,) was not strictly, and totally true? They must indeed, have but little trust in Moses' account of what he saw, and heard on the mount; and much trust in the commentator, who believe, that the spiritual person of God was not in the mount with the flesh and blood person of Moses. But again, how happens it, that the commentator, who was not present at the Sinai transaction, pretends to describe the matter more clear to the capacity of the reader and hearer, than Moses has done. Sure Moses could tell better what he saw and heard, than any expounder only possessing the wisdom of man. Indeed if commentators will make the Sinai transaction a mere allegory, and not a grand business betwixt the person of God and that of Moses, they may make the history concerning the birth, life, death, resurrection, ascension of the Son of God, to be in like manner, a mere allegory. By the same pa-

rity of reason, an expounder might as well make an allegory of Paul's journey to Damascus, and his personally meeting the glorified Son of God, Acts xxvi. 12,—14.

Will commentators make Mount-Tabor transaction between Father and Son, in like manner an allegory or supposition? As sure as Jesus was on Mount-Tabor, there was a person who spake with his mouth, and owned Christ to be his only-begotten Son, Mat. xvii. 5. I could as easily believe that Jesus was not on the mount, as I could believe that no person from heaven owned him to be the Son of said person; and sure, none can reasonably think any angel in heaven would dare such a word, Mat. xvii. 5. Was it an allegory that Adam after his creation, both with his eyes saw the person of his Creator, and with his ears heard him speak? Gen. iii. 9—20; why not think what is said of Adam an allegory, as well as what is said of God? In a word, I am wearied confuting such heaps of nonsense.

Thus you see, that such as think to be an allegory, or mere supposition; all the passages which represent the Father, as personally seen or heard on earth, are entirely deprived of learning any knowledge from scripture, concerning the person of God, and also must be *Atheists* indeed.

Concerning the difference betwixt a God in glory, and his Spirit in humility.

NONE can tell what God in heaven is, except he appears personally on earth, as he did to Adam, Gen. iii. 9—20, Abraham, Gen. xii. 7. Moses, Exod. xxxiii. 18. or raise upon earth a person with his own nature, to declare what he is. Jesus' person was born of the virgin; or, that was born of Mary which the Father owned to be his only-begotten Son. Well then, what was the difference betwixt that person who was crucified at Jerusalem, and that person with whom Moses conversed the space of forty days? *Ans.* They had precisely the same nature, John xiv. 9—11; but then, he who appeared to Moses on the mount, had a glorious spiritual person; whereas Jesus, while on earth, had only a person of flesh and blood. Again, what is the difference betwixt the person of the Father and that of the Son, since Jesus' ascension into heaven? *Ans.* Since Jesus passed into glory, putting off flesh and blood, and transfiguring into a pure spiritual body, he is the express image of his Father's person, Heb. i. 3. When Jesus personally appeared to Paul going to Damascus, he was just as bright as when his blessed Father appeared to Moses, Exod. xxiv. 16. and 17. The Father told Moses, that a sight of his bright face would have slain him; and Paul from experience felt,

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that the radiant beams of divinity in the face of Jesus, had nigh slain him, Acts ix. 3,—9.; and yet into that very brightness of Jesus must all his brethren be transfigured. Those who sleep in Jesus, shall be raised with pure spiritual bodies, and we who are alive shall be transfigured into pure bodies of the same kind, then we shall see without fear of death, both the persons of Father and Son. John tells us, that when the Father shall appear to the eye, we shall be like him, 1 John iii. 1, and 2. Again, tho' the persons of the apostles were flesh and blood, yet the nature of God, was the spirit that dwelt in their flesh as a tabernacle, 1 Cor. iii. 16.

Well then, such could instruct concerning the true God; and the case is the same at this day; in whatever person this divine nature is, it can instruct concerning God, and thus remove the Atheism of those who know not God. It is only a person with the Spirit of God, that can make us understand what in scripture is written concerning the Holy One. It is only one with divine inspiration that can correct the blunders in scripture, occasioned by frequent translations from one language to another; as likewise, the blunders occasioned by such as print for a trade. We have indeed reason to be thankful, that amidst so many translations and transcriptions of carnal men, there are so few blunders.

However, the writer of this publication himself has seen above thirty thousand different readings of the sacred scriptures; sure one could say that all those were the diction of the Spirit of God. If any one of these variations was the diction of God, none more could possibly be: the Spirit of divinity only can tell which of all these are right, or if any of them are. Among commentators, we can find some hundreds of thousands of different meanings put in the Scriptures; on a single verse, 1 Pet. iii. 19. there are not less than thirteen different commentaries; if they had differed as much about every verse, there had been millions of opinions concerning the mind of God; but let them differ as much as they will, the mind of God is but one; however, amidst all those many thousand readings and opinions concerning the ways of God, none but the Spirit that originally wrote the sacred scriptures can tell the meaning. One would think that alone, the immense variety of opinions of commentators on the scriptures might have convinced all the world that the Spirit of God was not the writer of all those differences; and if it is not the Spirit of God, it must be the spirit of this world, which is the same with that of Satan, 2 Cor. iv. 4.

Additional Remarks Concerning God's Decrees.

THOSE who maintain God to be the decreer of all sin, affirm that there is an exact conformity betwixt the decree and its execution, or otherwise the decree would be null; the consequence then is, however deformed a sin may be, there is nothing in it but what was first in the heart of the purposer. An execution originates from the mind as the fountain. Ah shocking, will the devil lay his mischief always on God. The belief that God predestinated sin, is the reason why people remain so easy in their consciences, even in their sinful course. When once people perceive that all their sin is contrary to God's decree, and exactly in conformity to the purpose of Satan, they become somewhat concerned. Such as believe in God's intention of sin, likewise hold, that sinners cannot cease to sin, except they happen to be among that number allotted to repentance, which they lay is comparatively few. Thus you see, that according to the tenor of this doctrine, most people by divine predestination are shut up to a continued course of transgression. They tell us, that the small number purposed for repentance have the day and hour of their change so circumscribed that it cannot come before the time fixed of God. To press a person then to-day to begin a repentance, which God has purposed should only commence twenty, thirty, or forty years after, (according to their way,) is to press them to break God's decree. O world, don't you see the absurdity in ascribing the above works to God. If God never decreed repentance to those by you called non-elected, why press them to repent? can they break the decree of God, by seeking a repentance never decreed for them? But say the discusser of absurdities, Tho' God predestinated sin, he purposed to have no hand in it. O absurd, is not the very predestination of evil a great sin in itself, the very predestination is the origin, and the predestinator the author. If God had said, Let sin be, he said as much concerning its being as the creation of light, Gen. i. 3. A prime minister predestinates much mischief in his mind, and never personally executes one grain of his purposes, but finds plenty of executors for his wicked designs: Is said prime minister free of that mischief? No, he is the cause of the whole. Next moment however, the enemies of God tell us, that God did not only predestinate sin, but that heaven took care to predestinate agents sufficient for executing all that sin, originally in his heart, mind, and decree. Ah absurd! All decrees originate in the heart and will of the purposer. O blasphemy! will ye then attempt to derive that ugly stream of sin from such a pure source as the Holy Spirit of God. O shall the ears of the godly be any more crucified

blasphemy of ascribing sin to the heart and decree of God. They likewise tell us, that some people's day of grace gets over; but if God purposed a day of grace to any, how did it pass without effect? God wished it should have. And, if such a day never was wished in the mind of God, how came it to be called a day of grace? Ah vile inconsistency! Nay more, this world would make as much the executor, as the predestinating cause of all evil; they tell us, that the very individual wicked agents employed in accomplishing God's decrees of sin, are of himself raised up for that same purpose, and that God maintains their very strength in the sinful work. This world is constantly beseeching God to stop at a stop to this, that, and the other evil; and yet at the same time they believe, that that very God in his heart and mind purposed those very evils which they beseech him so much to put an end to; moreover, at the same time they tell us, that God's decrees are as unalterable as himself; such is their doctrine. Ah, I trust satanic subtilties will no longer impose on deluded men. O world, for God's sake leave such nonsense, I have found happiness in leaving it.

Poes of God, who lay all mischief upon God's original intention of heart, have objected these texts against what is written above; viz. Exod. ix. 16. and ix. 12. Acts ii. 23, and iv. 27,—30. One of these I notice, that the sacred text was not divided by the Holy Spirit into chapters, verses, and small sentences, by points; and such as have made the division, have done it with ignorance and cupidity with a witness, Exod. ix. 16. And indeed for this have I raised thee up. When a father is obliged to take some severe measures to correct a stubborn child, he commonly speaks thus, by way of lamentation, Have I raised thee up for this? So said God to stubborn Pharaoh; and indeed all the wealth and riches of that proud person pertained to God, tho' his devilish spirit was no more of God than God is of Satan. God no more raised up that person with a view that he might rebel, than he created the Son of man in the morning to turn devil, or Adam to disobey.

The text which says God hardened Pharaoh's heart, is ignorantly and satanically translated indeed. Read thus, Exod. ix. 12. And the Lord persevered with the heart of Pharaoh. Christ's loving and pure sermons hardened the hearts of the carnal Jews, that they took stones to cast at him; of that kind was the hardening of the heart of the Egyptian king. Him being delivered by the determinate counsel and fore-knowledge of God, ye have taken, and by wicked hands have crucified and slain, Acts ii. 23. and clear it is, he was given or delivered into this world to show the love of God; but they must be as ignorant as beasts, who think that God had hand, heart, or will in delivering his Son into the hands of the crucifiers; this was done by Judas, but sure that raised him up in so doing grieved the very heart of God. Let Acts iv. 27.

Also he read with judgment, without punctums, commas, &c. originally written in the Greek, and it will convey a meaning very different from the commonly received one. "For of a truth against the holy child Jesus whom thou hast anointed both Herod and Pontius Pilate with the Gentiles and the people of Israel were combined And now O Lord look to the accomplishment of all things whatsoever thy hand and counsel predestinated to be done and notwithstanding all their threatnings grant to thy servants to declare thy word with boldness." Which was a suitable prayer indeed, to people in their persecuted situation.

Concerning the Creation of Angels.

IN the formation of all things at first, God created bodies possessing different glories. The sun, the splendor of Adam's kingdom originally possessed a glory which the earth possessed not. Angels bodies consist of celestial or pure aethereal matter, whereas Adam's body was made of the dust of the earth, the weakest of all the elements. Angels have shapes and personal properties. Their shape and stature to Abraham appeared like those of men, Gen. xviii. They were seen by his eye, which is sufficient confutation to such as define an angel or spirit to be an invisible being; their feet were washed, after the manner of travellers in that country; they ate of the same food which the Patriarch himself made use of; which proves, that they had hands, mouth, and other constituents of a person, Gen. xviii. 2—8. With their hands did the angels catch hold of lingering Lot, and his Sodom-loving family, and so conducted them without the bounds of that devoted city, Gen. xix. 16. In a word, in numberless places of Scripture, we are informed, that those spirits appeared in the likeness of men, young men, &c. Judges xiii. 8. John xx. 12.

Adam was not created a living creature, no, he was first made, and then made alive. As a potter forms the figure of his clay vessels, so God first formed Adam in his own shape and stature, Gen. i. 26. James iii. 9; and secondly, by infusion of breath, rendered alive that which before was lifeless. Angels however were not first made and then quickened, as Adam was; no, they sprung alive in the shape and stature which they now possess. Adam was made of earth, and quickened by spirit; angels again, have their persons composed of that infusion which was Adam's life: and hence it is, that these spiritual substances are immortal. Had angels been first made, and then made alive by infusion of life, after the manner of the first man, sin had made fallen angels mortal as he was. After the resurrection, the persons of all men and women shall be as

immortal

those of the angels now are; and that for the same reason that
 angels have been and remain immortal.

At the resurrection, the persons of men and women are not made
 Adam was, but by a quickening spirit they actually spring in
 their proper dimensions out of this earth, in the same manner in
 which angels originally sprung out of that place, which by the
 sanctification of God's breath was rendered fit to produce these
 spiritual ones called angels. It would be unprofitable to relate
 the time that passed betwixt God's sowing the seed of which an-
 gels sprung, and the period at which these heavenly hosts actually
 rose alive in full stature and shape. However, this know, that
 one day with the Lord is as a thousand years, and a thousand years
 as one day, both in his first and second creation; and be satisfied
 with this, viz. that from the time that angels actually sprung up
 in the heavens, and the completing the heavens and the earth, there
 were six days; and this know likewise, that betwixt the resurrec-
 tion of some of the dead in the grave, and the actual resurrection of some of the
 New Testament saints, there was a considerable while; even from
 the resurrection of some of the apostles and their adherents, was
 posited in the grave, till this present and last generation, seven
 hundred years have intervened. Which by the way, may
 serve as a short exposition concerning the time intervening be-
 twixt the sowing the seed of angels, and the actual springing of
 the spiritual ones. I am the more diffuse on this point, as this
 world has entirely lost the knowledge of a spiritual world, think-
 ing angels have not shapes and senses, as men have, Gen. xiv.
 23. Some have thought that spirits must be immaterial, or nonenti-
 tial, because Jesus said a spirit has neither flesh nor bones. The
 sun, moon, stars, and numberless bodies besides, possess neither flesh
 nor bones, but it would be unfair to conclude that these are imma-
 terial on that account; true indeed, that their splendor might not
 be feeble flesh and blood, when sent on messages to this earth,
 angels have veiled themselves with more of the colour or resem-
 blance of man, than they naturally possess; and again, when they
 turn from earth to heaven, they lay aside their assumed vail,
 and so in their own country appear in their own proper glo-
 ry. A king's veiling his regal dignity, when visiting some of
 his subjects, is not assuming any personal properties, but only hiding
 his excellency: in like manner, angels in their expeditions to earth,
 assume no other shapes except what they have always in heaven,
 but only veil the brightness of their persons, from sympathy to
 their friends on earth. Angels persons are luminous, giving blazing light while they are
 on earth, but covered like a muffled lamp. The beams of light darting from
 the body of the angel standing in the bush was the reason why
 Moses

Moses thought at first that the bush was actually burning, Ex. iii. 2. : the angel that relieved Peter from prison had neither lantern nor torch in his hand, yet Peter in the night season had light enough to see to put on his garments and sandals, Acts 12. 7. and 8. Whence then had he this sufficiency of light for the above purpose? *Ans.* The light of the angel's body illuminated every part of the prison-room where Peter was. Thus you see an angel can no more be in darkness than the sun or stars. Angels' numbers are great, Dan. vii. 10. Rev. v. 11. They are likewise the leaders of their own kind, 1 Thess. iv. 16.

Concerning the Resurrection.

THE resurrection-body is not that one of flesh and blood which moulders and perishes. It shall be a spiritual body, having eyes to see with, ears to hear with, tongue to speak with, nose to smell with, hands to handle with, feet to walk with, in short, having the very same constituent senses as persons now have, but all immortal, unperishing, and on that account termed a spiritual body by way of contradistinction to that of flesh and blood, 1 Cor. 15. 44. When Enoch, Elias, Jesus, were translated, they neither lost nor altered their shapes, but were transfigured into spiritual bodies fit for eternity.

The potatoes, beans, wheat, we gather in their harvest season are not the identical seed planted in the ground in the preceding spring, (no, you may see these remaining in their shapes even in harvest,) neither are they composed of earth, which is only the womb of which they come. The harvest productions are of the spirit of the grain deposited in the earth. Were there not an eye or navel in the potatoe, bean, &c. from which the spirit of the object planted might pass into the womb of their parent earth, there would be no produce; and tho' there was an eye, there could be no production after seed sown, except the grain planted actually had a spirit in it.

Says Paul to the Corinthians, that which is sown in the spirit must lose the very strength or life of its existence, in giving birth to a succeeding crop; on which account, the apostle compares the resurrection of the dead to the generation of wheat, or some fine grain, rather than to the generation of the human race. A father or mother may be the parents of numbers, and not thereby become disqualified to be parents of others. But the grain sown in the earth, if it is succeeded by a subsequent crop, has to lose its very nature, that it never again can be parent seed for a new creation. True indeed, after the stem or stalk is sprouting above ground, in many seeds, such as beans, barley, potatoes, &c. you may see the original grain in its shape, but then, the strength is gone into the earth, or there had been no sprouting of a crop.

The strength of the dead body sown in the ground; so entirely goes into the parent earth, that it can bring forth only one crop in the grand harvest of resurrection.

Though a human body was divided into different parts, and buried in different kingdoms of this earth, it would neither prevent a resurrection, nor would it occasion more than a resurrection at one individual place. Though one lose a leg, or arm, and live after that loss, he continues still to be a person. The essential feelings continue in the longest, or last living part. The spiritual body shall arise from that part of the earth where the longest living part of the body was deposited. There can no resurrection be expected from any other quarter; even though limbs of persons might have been buried in different places. The number raised cannot exceed the number laid in the grave. The cutting off limbs from a person, destroy not personal feelings, as is evident from the following circumstances known to many. One will often complain of pain in toes, feet, &c. even although these members have been buried many years before, in some distant part of the globe. It is likewise well known to many, that if one small corner or part of a potatoe be fresh, living, or quick, and all the rest of its body rotten, or mortified, even that living part will yield increase, and all the rest prove redundant. Though all the rotten part of that vegetable had been cut off, and cast away, and the living part only spared, the produce had been the same. The reason is evident, the life of the whole root remains in the quick part only. So is the resurrection of the dead.

Though legs, arms, members, by battle, accidents, &c. be severed from the body, and buried in distant places, yet, if the person survives the above loss, he retains the life of the whole person, the same as if it had not been dismembered. And this retained seed of life is that from which the resurrection-body springs. The seed of the resurrection was in Joseph's bones, which were transported from Egypt to Canaan, Exod. xlii. 19. Had that saint's bones remained in Egypt, his resurrection could not have taken place in the land of Canaan.

If the impressions or inspirations, in the flesh and bones of the righteous-living persons, and wicked-working ones, after death were similar, there would be no difference in their resurrection. But as one kind of liquor will leave one flavour in the wood of the cask from which emptied, and another kind of liquor a different flavour, every one according to their kind; so it is in the case of the righteous and the wicked. A wicked life leaves a body at death, full of a wicked spirit, inspiration, quality; and a righteous life leaves the body full of the impressions of divine love. Accordingly, of that spirit, inspiration, &c. inherent in the body planted in the grave, Rom. vi. 5. springs the spiritual body, at the sound of the trumpet of God, 1 Cor. xv. 43, 44, and 45. If

we could make this world fairly to understand the manner of natural productions, it would be a step towards understanding the difference betwixt natural and spiritual bodies, 1 Cor. xv. 36, 37. Even as in a living, so likewise in a dead person, there is a spirit or quality diffused through every part and portion of the body; now of that same spirit springs the resurrection, or spiritual body, 1 Cor. xv. 44,—46.

Though long since impregnated with the strength of the precious bodies of the apostles and others, this earth cannot prepare the spiritual bodies of these martyrs for a resurrection, without quickening influence, or life-giving power. Before the graves are opened, to let the dead come forth, undoubtedly the resurrection-body must be formed in its full stature. When Jesus rose from the dead, the graves of all the Old-Testament saints were opened, and many that slept arose, Ezek. xxxvii. 1,—10. Matth. xxvii. 52, 53. But then, on this point, we may notice, that previous to the time of their coming forth from their graves, they must have been formed in their proper statures. If any one was then to ask, at what time behoved to commence the formation of such bodies as rose with Jesus at his resurrection? *Ans.* From the time that this earth first felt the quickening power of God dwelling in the body of Jesus, did she begin to conceive the bodies of them that rose with him. And the pregnant earth's feeling the continued influence of that living Spirit in the body of Jesus, was the continued progression of her conception of these saints bodies.

The quaking of the earth at Jesus' resurrection, was not her conception, but the pangs of bringing forth. And indeed the delivery that the earth received, by bearing out of her bowels so many saints, along with Jesus, was a pledge, that she would in like manner, by the power of a living Spirit on earth, in one sent of Jesus, again conceive and bring forth apostles and New-Testament saints, at the end of time.

The period of this blessed event is the time of the manifestation of the sons of God, when the whole creation shall be freed from the bondage of corruption, into the glorious liberty of the sons of God; Rom. viii. 19. This parent earth has of a long time been pregnant with the seed from which the resurrection-bodies of apostles and martyrs are to spring. These holy persons lost their lives, because they prophesied of Jesus' second coming, and a people who should alive be translated into the air, to meet the Lord. The prophets living before the days of Jesus' nativity, lost their lives, because they testified of God coming in flesh. Apostles lost their lives, because they plainly declared, that Jesus had a glorious kingdom about to come.

Thus we see, that saints in the preceding dispensation lost their lives for those in the succeeding one. By what means then can that period be hastened, at which these apostles shall regain those lives they

they lost on our account, and sing a song of victory over the grave?

Ans. They are not to obtain their freedom from the grave, till there is found a people ready to meet the Lord. Those who are in their graves cannot prevent them who are alive, as those alive cannot prevent those who are asleep. The hastening then to prepare a people, to be ready thus to enter into glory, must be the height of generosity, both to a whole creation in expectation of such a people; as likewise, to the holy apostles, and martyrs in particular, who spared no cost that might be advantageous to us saints in the latter days.

Certain it is, that there cannot be a resurrection of the dead saints, till once their bodies are formed in the earth, as a child formed in its mother's womb, and thus made ready for a resurrection-birth. Here again, you may see the propriety of the apostles comparing the resurrection of the human body to the generation of wheat, or some such grain, rather than to the generation of children by parents. In the generation of children, the child is born of small dimensions, and so grows up to its proper size, after it is born; whereas, after separated from the earth, neither wheat, or any other grain, grow one atom larger. So is the resurrection of the dead; after the spiritual body springs out of the earth, it grows no larger in its size than at the resurrection. At what time then shall commence this formation of the saints bodies? Or at what time shall this pregnant earth, conceive the bodies of the dead saints, and so be in a capacity to yield them, at the joyful and solemn sound of the arch-angel, descending with the authority and trump of God, to raise the spiritual bodies of the saints, which, before that time, must be ready for a resurrection-birth? *Ans.* Before the great and terrible day of the Lord Elijah shall be sent, Mal. iv. 5. 6.

But what must we understand by the Elijah promised to come before that solemn time? Elijah means, first, a person with the Spirit of Christ warning the world of the second coming of the Lord; as plainly telling the world concerning the judgment by fire, as Noah warned the unbelievers in his day concerning the judgment by water. Again, the Elijah going before the great and terrible day, means a person with the spirit of translation, who shall be changed at the sound of the last trumpet. Let not the world be deceived, that person is now actually on earth, and as many as associate with this one, commissioned of God, shall share the same fate of this person; that is, be translated along with that one. Whoever believed Noah, it went as well with them as with him. Whosoever believed Lot, it went as well with them as with Lot. Just so, whosoever believes this person now on earth, crying to the people to hold in readiness for the end of this world, shall share the same happy lot of this person.

This then leads me to conclude, that from the time this warn-

ing begins concerning the end of this world, then must begin the earth's conception of the saints about to rise at Jesus' coming. It is clear, that the earth began to feel pain, and groaned, from the time that the spirit of the devil occupied mens bodies. No body seems to doubt of the earth's feeling and groaning, by reason of an evil inspiration possessing man : why then should any one scruple to believe, that the earth must feel joy and rejoice, at a time when a good inspiration, or a God inspiration, is in any one on earth? That which is capable of groaning under the burden of sin, must be capable of rejoicing under refreshing righteousness, Rom. viii. 22. When an ass was so far sensible of the holy inspiration of an angel, as to speak for God, and condemn the devil; when the breath of God was so far felt by this earth, as to rend rocks, discover the water's channels, and the foundations of the hills, to open the graves, and awake them that slept in hope of one coming to rescue them from the grave, Matt. xxvii. 51,—53. no wonder then, that this earth be sensible of the very first word spoken by one inspired of God. We must then compute the time of the earth's beginning to conceive the saints bodies, and make them ready for a resurrection-birth, from the time that she hears the voice of Jesus, that quickening Spirit in his Elijah, crying in the latter day.

The period of the saints resurrection must not be far distant; the earth's expectations of the manifestation of the sons of God are greater than they have been these many centuries past, Rom. viii. 19. Psal. xcvi. 11,—13. On this point of the resurrection I must notice, that Paul has been much misunderstood. 1 Cor. xv. 41. As star differeth from star in glory, so is the resurrection from the dead. This world understand, that the apostle in these words, was describing the difference betwixt the glorious body of one saint, and that of another, but no such thing means he. He is there describing the difference betwixt the earthly body laid in the grave, and that of the resurrection-body. Says he, it is sown in dishonour, it is raised in glory; it is sown in weakness, and raised in power; it is sown a natural, and raised a spiritual body.

From the time that the earth is impregnated with the strength of any seed or grain sown in it, if assisted by the natural warmth of the sun, or the artificial warmth of fire, it labours to produce such grain against harvest, as it has received in the spring; yet certain it is, before the time that it raises the grain to its full size, it has to send forth a number of coats, films, blades, &c. then after all these are produced, appears the grain at last, on the top of the stalk. In the time that the resurrection or spiritual bodies are forming in the earth, before they are actually raised, they are wrapped about with many coats, films, coverings, &c. which they have to burst through, and, like grave-cloaths, leave behind in the

the earth, when in submission to the friendly trumpet of the archangel, they shall come forth from the earth, Dan. xii. 2. John 29.

After their resurrection by the life-giving Spirit of the Second Adam, until the time that saints appear in glory, in open society with the Father, Son, saints, and angels, there is a continued transformation, or a continual putting off, every thing not in brightness similar to the glorious persons now in light. And again, there is a constant putting on every thing similar to the glory of the place where the saints are to reside, 2 Cor. iii. 18.

The formation of the spiritual body is caused by the vital working of Jesus' quickening Spirit; however their transformation must be caused by the personal appearing of Jesus, and his glorious host. It was the faint glimpse that Moses got of the brightness of the Father of Glory, that so far transfigured him, that he had to veil his brightness, lest damage should have been done to his carnal family. It was undoubtedly a sight of the Father and the glorious host along with him, which transfigured Jesus on Mount Tabor. And it shall be a glorious sight of the same kind, which shall transform, both saints alive on earth, and those raised, into the similitude of Jesus' divine person.

O my friends, I have thus travelled for your sakes thro' these various steps of a resurrection, that I might lead you from a carnal, into a spiritual world. And the plain similitudes in this description, is on account of your weak capacities. Though I have not wrote near as much as I know of the above point, yet perhaps as much is written as shall be understood by people so little acquainted with a spiritual world.

Concerning the Infallible Certainty of the Nearness of the Consummation of all Things.

FROM the whole body of divine revelation, it is evident, that there is to be a consummation of all time things. It however gives the world no small uneasiness, that the Spirit of God in us has pledged his own word, Matth. x. 26. that we are the people raised up, to warn all nations concerning that final day. Though gladly they would, they are not able to prove that we are not that people who shall alive meet the Lord. The more they discern the marks of that people in our language and life, the more confused are some of them. Upon hearing of a day, calculated to finish the satisfying of their lusts, inclinations, &c. many wondering will not stay. Some however say, that they will remain neutral spectators, until they see the event. This is, however, a hazardous experiment indeed. Says Noah, A flood is coming; say the

Antedeluvians, We shall wait till the event determines the point. Well then, the windows of heaven, and the heavy water-spouts determined the affair to purpose. However, the experiment was the utter destruction of the experimenters. Says Lot, This place is to be burnt to-morrow. Said the unbelievers, We shall prove it by the event. Fire, however, confirmed Lot's predictions, but the proof was the ruin of them who waited for such evidence. Say the people at this day, We will stand by, to see whether or not your prediction concerning the consummation of all old things be true. But the fire kindled to consume the unbelievers at the last day, is a dangerous experiment. Such as lay not aside every worldly weight, and wait for this event, especially when thousands of times warned, must infallibly perish. O world, rather turn, than burn.

There are certain circumstances going before, and yet infallibly connected with certain events. Christ, for the first time, could never have had appeared, without a prediction going before his appearance. Jesus never could have come to people, not believing in his coming, or not waiting for the event. Jesus could not have been born among the heathens, as they had no predictions concerning him, nor were waiting for the appearance of a Saviour, Rom. i. 1,—4.

The prediction concerning a coming Redeemer, and the people's waiting for such an one, however, made it infallible, that he would come sooner or later. There never had been a day of Pentecost, except there had been found a people separate from the world, and in that retired manner waiting for that blessed event. Had Jesus' disciples looked on the descent of the Holy Ghost, or holy breath of God, in the same manner that the people at this day look upon the second coming of Christ, there never had been such a holy gale as happened at Pentecost, Acts ii. 2. After his ascension, had the disciples scattered to different places of the earth, to pursue their former, and various branches of business, there never had been an effusion of the Holy Ghost. That mighty rushing wind, occasioned by a great host of angels, took place in that very part where the believing expectants were convened. That holy gale could not have blown over all the world, or had it been so, it had been just taken for a common current of wind. However, the disciples waiting in firm belief of the coming of the Holy Ghost, was an infallible proof, or pledge, of such a visitation as they experienced at Pentecost.

There never could be a last day, or a day of the blessed Jesus' second coming, if there were not found a people actually in the exercise of waiting for him, in the manner that the disciples waited for Pentecost. But a divine prediction going before, concerning the event, and a people in the light, inspiration, and love of God, waiting for the return of our blessed Lord, afford as

infallible

fallible a pledge of his coming to his expectants, many or few; the Jews first waiting for Jesus insured his first coming. It happened to the impenitent Antediluvians as Noah said, to the abominable Egyptians as Moses said, to the mocking Sodomites Lot told; and shall it not happen to the rebellious unbelievers of this generation, according to our declaration by the Holy Spirit of God? Many generations have been lost, crying for signs.

But sure, if they loved the second coming of Christ, they would not seek any signs to prove its certainty. If the Jews had loved the nature and life of Jesus, they would not have sought so many signs of his divinity in the manner they did. The signs were sought from Jesus, by such as wished he had not been the Son of God. James, John, Andrew, and Peter, sought no signs to leave their nets, Matthew sought none to leave the receipt of custom. They loved Jesus, and the call he gave them, and they needed salvation, which was sign enough to them. Before the actual event of the deluge, the unbelievers in Noah's generation had no other signs but his words and works.

Neither had the Sodomites any signs, but Lot's bare word. What is a sign? Is it not something wonderful, astonishing, extraordinary, and singular? The words, the life, the light, here, discovering this world to have been in darkness, ever since the Holy Ghost has ceased to tabernacle on earth, is an astonishing sign. Every thing about the life of this mysterious person, prophesied of Rev. xii is a great sign. Every one who has seen and heard her, own, that they could not have expected a greater sign. If any doubts of this, let them come and see. The Spirit of God tabernacling in flesh has been such a stranger, that its presence seems a sign too great to be believed by most in this generation; a people living, and actually waiting, to put on immortality and incorruption, without descending to the grave, is such a sign, as it like has not been since the creation: and indeed it is the greatest wonder or sign, that ever shall, or can be given. So much for you who look for signs.

It is amazing what can terrify people to wait on the Lord's second coming. Disappointment, care, fears, sickness, and death, are the best that they have to expect in their present mode of living, and could they fear worse than those in waiting with us for that grand event. However, if God in mercy cannot persuade men and women to be saved, he ever has, and ever shall, prevail in judgment. The Spirit of the Father in Noah, struggled and strove for 120 years, Gen. vi. 3 with that stubborn generation, in order to persuade them to mercy, but they resisted the Spirit of God; notwithstanding this, God prevailed in judgment. And if this generation cannot be persuaded to accept mercy, alas, they can be consumed in judgment.

I weep for their obstinacy. They condemn all who disbelieved
Noah.

Noah, Christ, and his apostles, but, alas, for them, they repeat the folly of all former warned, and unbelieving generations. But over and over, people ask us thus, But if any of your people would die would it not convince you of your mistakes? O ridiculous! People might have as well said to Moses, Are you not convinced of your mistake, when you see your people dying in the wilderness? The mistake lay, neither in Moses or God, who wished to have carried that people into Canaan, but the mistake lay in them that unbelieved and died.

As sure as there is a God, he meant, and wished, to conduct to Canaan that identical and individual generation, which by Moses and many strange tokens he brought from Egypt, as is evident from his hearty beginning the work, *Exod. chap. iii.* and great grief of heart when disappointed, *Heb. iii. 17.* through the unbelief of a stubborn people. Well then, in that case, unbelief might as well said to God, Are you not convinced of a mistake, in having wished to conduct that people into the land of Canaan, who unbelieve, die, and grieve your heart? *Heb. iii. 9. Psal. xcv. 8,—11.* Though any soul of them should die, it never could convince us, that we are in any mistake, in obeying God and Jesus Christ, in waiting the fulfilment of what is long since prophesied, *1 Cor. xv. 51,—53.*

We never can be in a mistake, in waiting for, and hastening the second coming of Jesus, unless he was never to come. If he indeed was not coming a second time, there would be truly a mistake in waiting for him. But let me tell this world, that to persuade men and women to wait for the second approach of Jesus, is none of the devil's works, it is the exercise he most of all abominates. We well know, that had there been found a people, even many generations before this, who had in a right way waited for him, to that very individual people would he have come, *Heb. ix. 28.* The apostles were only prophets concerning this event. You need not be afraid, God will never condemn any wrestling to put an end to a world, making provision for, and satisfying their lusts, inclinations, &c. *Rom. xiii. 14.* This world, I believe, thinks that God is obliged to them, for sending into existence one generation of unbelievers after another. However, one thing is certain, men are truly obliged to God, for seeking to redeem from bondage, those who, by their first birth, are constituted slaves of Satan, and heirs of hell. The tongue of calumny has often defamed us, saying, that we walk according to the flesh. But if any of them come to this place, and live with us but a very few days, they shall be convinced, that we shall not indulge a single lust in their flesh: nay, we shall let them see, that we condemn even those lusts which they think and are taught to believe are most lawful. The people of this generation cannot be persuaded to embrace our faith and practice, and that because we are so

unlike

unlike the world. Our dissimilarity to the world must be a convincing proof that we are right, 1 John ii. 15. The world never was right since its fall. If the world was right, it would not need redemption. If we were conformable to the world, of necessity we behoved to be wrong, because the world is not like God. To be like this world, is to be like the devil, the father of unbelief, John viii. 44. ; Jesus was unlike the world, on which account he was rejected.

Had he been like themselves, they would have embraced him. Had they been able to persuade Jesus to conform to them in faith or practice, they would not have crucified him. Do people think, that we could be of God, and resemble this world in faith and practice, manners, root, fruit, motive, or end? If so, they are in the wrong. Alas, that which should most of all prove divinity to this world, proves devilism. Every thing about Jesus proved him a devil and madman to the men in his generation, John x. 20. However, the consciences of this world testify to them, that they are not Christ-like, or God-like ; which might convince them, that they must be something unlike their present state, or perish in the event. When this world has often persuaded us to return to them, we have asked them, if they have any thing better to propose us on our return than sin and death? They own indeed, that their lives are all sin, and their wages death. Then they are ashamed of their having desired us to conform to them, to heir such portion.

As young Samuel took the voice of a holy God calling him, for the voice of negligent Eli, so I heartily wish, that this world may not reject this warning of God by us, judging it only the call of men. The Antedeluvians could not possibly have rejected Noah's warning, had they taken it as from God. If the Sodomites had believed that Lot's message was to them the very voice of God, they had left the city doomed to a fiery consumption. Alas, I feel for this generation, who cannot be persuaded that our warning is in very deed to them the voice of God.

The penitent Ninevites received Jonah's words as the voice of God. And when ours are received as such, they shall be beneficial. But some have been offended that this intimation of Christ's second appearance came by an unlearned woman. But let them consider, it behoved to come in the person of a woman, that the prediction might be fulfilled, Rev. xii. Again, the Spirit of God is the same in a woman as in a male. The Spirit of God is neither male nor female, whether in man or woman, Gal. iii. 28. Better to follow the divine Spirit in a woman to heaven, than Satan's spirit in a man leading to hell. Those who arrive at heaven, by the direction of the Spirit of God in a woman, shall never repent of their conduct. And such as are led by men to hell, shall never

forgive their own folly, nor the imposition of their blind guides.

Their pride must be equal to that of Satan, who will rather follow a man to hell, than the Spirit of God in a woman leading heavenwards. What though a woman had none of man's education; Jesus had no college education. And the same Spirit as qualified to speak out of the body of a woman, as that of Jesus who was a male. None of the apostles, except Paul, had a university education: yet while the Holy Ghost possessed their bodies they were more to be followed than any refined, or university philosopher in their time.

Our words are plain concerning the coming judgment, and our conduct is constant and uniform, becoming a people waiting such an event. Might not the sign of Jonah as well answer the men in this generation, as that one alive in Jesus' day of flesh and blood?

Men's hearts are failing them for fear, upon hearing of Christ's appearance, which fulfills that prophecy going before the end, Luke xxi. 26. So great has been the falling away, that since the martyrdom of the holy witnesses, Rev. xi. not one has been waiting the event that shall clothe with immortality them who wait for Christ's second coming, and so accomplish that prophecy, 2 Thess. ii. 3. Mockers have numberless times said, Where is the promise of his coming to expectants in this generation, and so have fulfilled that prediction, 2 Pet. iii. 3, 4.

Men are inculcating upon one another more than ever, their safety from the destruction to light upon unbelievers, at the solemn coming of Jesus; which is a compleating of that prophecy, 1 Thess. v. 3. That people is now on earth, to whom that prediction shall be fulfilled, Heb. ix. 28. The one part of the world is struggling hard to know if they shall be saved, because they cannot persuade themselves that it shall be so; another part of mankind nothing concerned about religion, tells us, that if they were assured of salvation, they would believe in God, forsake all, and live to him. That is putting the effect before the cause with a witness, consequently of the devil; what wise man expects a harvest before spring? For certain we again know of our salvation, as our knowledge is a sure consequence of our faith.

This world would believe in the event of Christ's second coming in this generation, were they assured that it would happen in the compass of that time. We again, on the other hand, know that it must happen in this generation, on account of our faith in its actual approach. Unbelievers would first know, and then believe. We again first believe, and therefore know, 2 Cor. vi. 13. And sure it is easy to see which of these ways is God's, and which Satan's.

O world, believe these writings, and you shall have the profit, and all in heaven shall have the joy of your repentance. There

joy in heaven over one that repenteth. However, if you are unchangeably wedded to your ways, let me utter the words of a tender heart over you. O people, people, how often would I have gathered you, as a hen gathereth her chickens under her wings, and ye would not. Yet let me hope better things of you, or at least many of you, till I am forced to believe the contrary, to my great grief. If these truths should be so successful as to persuade to godliness, even but an individual amidst the millions in the world, all in heaven would rejoice at the gain.

If these precious writings prove of advantage to any, they are only like twilight, compared to the meridian light which we have to disclose. All our society in the Lord wisheth endless health, and unperishing wealth to every soul on earth, of whatever complexion they be; by a babe in the love of God.

Genuine copy of a letter from CHARLES EDWARDS CONYERS, late First Lieutenant of Marines, to PHILIP STEPHENS, Esq; Secretary of the Admiralty, Admiralty Office; London. Dated Newcample, near Thornhill, Dumfries-shire, Jan. 5. 1786.

DEAR SIR,

BE so good as to inform my Lords Commissioners of the Admiralty, *for his Majesty's information*, that I freely resign my commission under his Majesty. Nor would I resign my commission under his present Majesty, were I determined to hold that station under any earthly crown.

My reasons for so doing are the following, which must be satisfactory to all who rejoice in the speedy and second coming of our blessed Lord.

Making a tour through the North of England, and touching at Sunderland, I there met with a person who informed me that he had been in Scotland, and there saw a person with the Spirit of our Lord Jesus, with whom there was a number of people waiting for the blessed and glorious return of the only-begotten Son of God; all believing that they were among that number who shall not die, but be changed, and translated into the clouds to meet the Lord in the air, and so shall be ever with the Lord.

At first it seemed to me but a light matter, but upon finding the solidity, the judgment, and firm persuasion of my informer, (viz. James Brown) according to his advice, I took a tour, that my own senses might be informed concerning the certainty of such important matters. Accordingly, in Scotland, in Dumfries-shire, I

found a person, which in my conscience, illuminated by divine light, I understand to be that individual person predicted in the xii. chapter of the Revelation, verse first; which, according to divine testimony, behoved to appear before the great and terrible day of the Lord, which Jesus and many prophets foretold behoved to take place some time or other. And with these blessed expectants of immortality, and endless happiness, I now wait; yea and shall, till clear shall shine the perfect day.

From this light, in this society, I now see, know, and believe that God never made man to die, but that man's death has always been, and ever yet is, a grief to the heart of God. Yea I here learn that God is both able and willing to preserve alive me (and all, believing God for the purpose of immortality,) till Jesus' second coming; which event, I should be very sorry if you esteemed as a mere fable. Moreover, by the light in this society, I particularly see, that, when Jesus left this earth, he pledged his unchangeable word that he, at the last day, would return to this earth, to put an end to oppression, sin, death, and every law, custom, and invention of men, and so reign, with his beloved spiritual seed through the duration of eternity.

I now, in the light of God, see that the apostles of the blessed Jesus clearly prophesied of a consummation day, and a people who should never die, but be transformed into spiritual bodies, and so transported into the heavens to the sweet society of Jesus. For brevity sake you may see the prediction of this grand event in 1 Cor. chap. xv. and 2 Pet. chap. iii. which event I could not look on with indifference, or treat as fabulous, except by some Satanic way of concluding, I had judged all the sacred writings as fable; and particularly, the prediction of Christ's glorious appearance as romance.

From this then you will see, that I am entered into a noble warfare, and running for a noble prize. I am sure, that if you, my dear Sir, saw in the same divine light with me, you would run the same blessed course, and endeavour to persuade all others so to do.

Surely, my first birth constituted me an heir of death; and you know, that my lying down in the grave, and again rising without the nature of God, had infallibly entailed on me endless misery; which is the portion of all such as have not the nature of God. And sure it is, strait is the gate, and narrow the way, that leadeth to life, and few there be whom the Spirit of God can persuade to embrace that life, which is lived by the sons of God.

In the course that I formerly lived, I know that I could not avoid the grave; but now I know that I shall not die, especially when God's will and power are both combined to keep me from the grave, and preserve me a living trophy of victory over death, that child of the devil, and enemy of God's creation; which, as a

proud

proud king, has reigned till this present day, and would for ever reign, if some did not consent to let the power of death be slain in them. You know, my dear Sir, that Enoch and Elijah consented to let the power of God remove their spirit of death, and so, by translation, avoided the common fate, death.

By this time you will be satisfied, that I have not resigned my commission for a blank, or an object of diminutive value. If nothing sooner, can convince this world that my present conduct is not foolish, I am sure that the final judgment will convince all men that what I now do, is agreeable to the mind of God, whose judgment may be depended on as just. Were I to resign my commission for an earthly crown, nobody would think me mad; but to leave all to live on God alone, has always been thought, by worldly minded men, a rash and inconsiderate measure. But great as earthly crowns and kingdoms are, I contend not for such diminutive objects. To live after the manner of an endless life is my prize.

O my beloved dear Sir, I wish you not almost, but even altogether such as I am. This world and all its pomp are but fading flowers. Men's breath is in their nostrils, for as lavish as they are of their lives. The greatest emperor on earth is only united to his crown by the fleet vapour of breath, which is easily stopped from passing and repassing, and so the empire devolves to another.

Would to God, that all the crowned heads in the world would become expectants of Jesus, the blessed King of Glory.

O rue in time, with mind intent,
In time think well, in time repent.
Who in God's battles will not stand,
Shall never heir Emmanuel's land.

I am, in the love of the blessed Jesus,

Dear Sir, your most obedient, and most humble servant,

(Signed) CHARLES EDWARDS CONYERS.

WE march, and we sound,
Our trumpets around,
We'll all in short time in sweet glory be found.
Though many do press us,
We ne'er look about,
Though Satan distress us, we still keep our rout.
We never shall fly,
Nor yet shall we die,
Our warfare's below, and our peace is on high.
Well armed we stand,
And God by our hand,
Our armour's immortal, and God does command.

While

While God leads the van,
 We never fear man,
 O bright shall shine glory, for bright is the dawn.
 We're now in the field,
 And God is our shield,
 To death, sin, and Satan, we never shall yield.
 Within we have peace,
 And without we have war,
 In God's bless'd perfections, proud Satan we dare.
 We sing, and we joy,
 While many annoy,
 Dear heaven we'll reach, for we're now in convoy,
 Our contest's below,
 With many fierce foe,
 Through fierce tribulation, to heaven we go.
 Our God us defends,
 On him we depend,
 For total redemption, his Spirit he sends.
 If you obey Satan,
 And God shall reject,
 Eternal repentance your proud heart shall break.

As the Holy Spirit by Paul recommended psalms, hymns, and spiritual songs, Eph. v. 19. even so, the author of this treatise, in the same Spirit recommends the same; and consequently has appended a few divine poems, to awake sleepers, to ponder the event of Christ's coming, with thousands of his angels. As you may see in the title, one of those hymns is written by Charles Edwards Conyers, late First Lieutenant of Marines, now with us waiting for Christ's second coming. May this be laid to heart!

A Hymn on Angels.

- 1 **H** EAVEN's eyes are downward bended,
 Since holy love to earth descended.
- 2 On wings the angels fly about,
 A seed to God just to find out.
- 3 Persuading men to quit their merits,
 So work these kind ministr'ring Spirits.
- 4 Along with God's sent still they go,
 To save men, running to and fro.
- 5 These blessed creatures, swift in motion,
 Keep Satan's angels in commotion
- 6 In love of God, good angels rest,
 With peace is Satan's never bless'd.

- 7 Death has rallied all his force,
 That life from earth he might divorce;
 8 But life has got a better hold,
 Supported by the angels bold.
 9 When we shall see the angels bright,
 Upon their wings we'll take our flight;
 10 Aloft we'll soar, and see our God,
 To heir our ever blest'd abode.
 11 In shouts shall come a glorious host,
 The wicked see it to their cost.
 12 The judgment trumpet sounds aloud,
 And terrifies the foes of God.
 13 When we with angels take our flight,
 Legions on our left and right;
 14 There blessed spirits all shall sing,
 And make the heavens high to ring.
 15 Michael bright shall lead the host,
 And land us on Emmanuel's coast.
 16 When there we land, we there shall stay,
 And sing an everlasting day;
 17 No night in that blest'd land is known,
 Unveil'd is God's bright face there shewn;
 18 What Moses sought we there shall see,
 And so shall through eternity.

A Hymn on Translation: H A

- 1 **I**N transformation we confide,—1 Cor. xvi. 51.
 Whatever here shall us betide.
 2 Translation is our noble boast,
 Supported by a noble host.
 3 Here we stand, and loudly cry,
 To clothe with immortality.
 4 Incorruption we put on,
 By seeing God's divine bright Son.
 5 When Christ descends, then we shall rise,
 Translated far above the skies.
 6 The wicked all must own at last,
 Not God, but Satan them down cast.
 7 Transfiguration sure is sweet,
 To such as blessed Jesus meet.
 8 Transfiguration ours is sure,
 To consummation we endure.
 9 When Christ appears, then all shall know,
 Our message on this earth below.

Hymn on the Sinai Transaction.

- 1 **W**HEN God descended on Sinai,
The hills did quake, and mountains high;
- 2 When Moses tarried long with God,
Divinity on him abode;
- 3 The carnal Jews, a vast disgrace,
Could not look on Moses's face.
- 4 But on a calf of gold did look,
And said from Egypt it them took.
- 5 When Moses and the blessed God,
On Sinai's lofty top abode.
- 6 With God, Moses became so free,
His glory he desir'd to see.
- 7 A sight of God's bright face he sought,
And never on his frailty thought.—Exod. xxxiii.
- 8 In a rock's cleft he Moses plac'd,
His back parts shew'd, but not his face. (18. 23.)
- 9 While Moses tarried on the Mount,
Of earthly food made no account.
- 10 When Moses came to flesh and blood,
He stood in need of earthly food.

A Hymn on the General Judgment.

- 1 **I**F you still stay among the dead,
The judgment fire hangs over head.
- 2 The awful day is fast approaching,
On God despisers time encroaching.
- 3 And still more close shall it approach,
Till kind redemption's out of reach.
- 4 When judgment's trumpet close draws near,
It penetrates the deafest ear.
- 5 When resurrection-trumpet blows,
The wicked reap what now they sow.
- 6 Whom by sweet love we cannot draw,
Judgment shall compel by law.
- 7 Who to God's love will not submit,
In judgment's day he'll ne'er acquit.
- 8 Who will not hear the voice of love,
In judgment God will disapprove.
- 9 Whom pride now keeps stiff and stubborn,
In day of judgment all forlorn.

- 10 We hear and run, and run and hear,
The day of judgment fast draws near.
11 We would not with the wicked live,
Though thousand worlds they would us give,
12 Our spirit's God's, his love's our law,
To heav'n we press, and others draw.
-

A Hymn.

- 1 **O**N words of God his children feed,
Little by the mouth they need.
2 In bless they feed, by words and sight,
To all that's God's having just right.
3 Here we live, and here we feed,
On living words, nor much more need.
4 The word of God's a noble life,
For earthly food we know no strife.
5 The more on living words we feed,
The less of Adam's food we need.
-

A Hymn by Charles Edwards Conyers, late First Lieutenant of Marines.

- 1 **J**ESUS Christ now reigns above,
Alleluia.
Through his heavenly Father's love,
Alleluia.
Father, Son, and Holy Ghost,
Alleluia.
Are combin'd to save the lost,
Alleluia.
2 Then songs of triumph let us sing,
Alleluia.
Unto Christ, our heavenly King,
Alleluia.
Who for us such love has shewn,
Alleluia.
And hath redeem'd us for his own,
Alleluia.
3 Eternal life, that we might have,
Alleluia.
And be rescu'd from the grave,
Alleluia.

His matchless love still to admire,

Alleluia.

Is every thing that he'll require,

Alleluia.

Hymn on Death.

- 1 **A** GAINST strong death we all combine,
To paths of life we all incline.
- 2 Before our time, strong death has reign'd,
And Satan's false right has maintain'd.
- 3 They live to Satan, we to God ;
They die, while life is our abode.
- 4 Against strong death we all rebel,
Who tries to cast us down to hell.
- 5 The wicked would not let us live,
Because eternal life we love.
- 6 Satan says, we all must die,
Another mind has God most high.
- 7 We know God's will is sure for life,
Against this law is Satan's strife.
- 8 In life's domain no room for death,
He's hated by the seed of faith.
- 9 Sure glory shall for ever dwell,
With such as against death rebel.
- 10 Rebell'd against death we have sure,
To Christ's appearance we endure.
- 11 O needy souls, this matter ponder,
Why should you stand, perish, and wonder.

Hymn on the Resurrection.

- 1 **N** OW flesh and blood in grave are sown,
But spirits spring when trumpet's blown.
- 2 Bodies spiritual, from the grave,
Rise up alive, and shapes they have ;
- 3 The same, as when in flesh and blood,
But die they can't, though bad or good.
- 4 Though death the good could ne'er design,
Yet death would surely damn'd incline.
- 5 Bad angels fell, yet death knew not,
When wicked rise, they cannot rot.

- 6 Death they will seek, and death shall fly
From them, but stay shall misery ;
7 Yea, stay with them for ever shall,
Who sweet salvation flighted all.
-

VARIOUS HYMNS.

HYMN FIRST.

- 1 **D**EATH at last we'll overcome.
In 'splendid triumph we'll go home.
2 While in the war, our strength is God,
In light and love is our abode.
3 In love united we stand fast,
From death to life we all have past.
4 We're sons of God, on earth below,
The resurrection seed we sow.
5 The devil now begins to quake,
The wicked's seed begin to shake.
6 The world has not our pure desire,
But much afraid of judgment's fire.
7 Although God's mercy they despise,
Against his fire they cannot rise.
8 The flood which bore the faithless down,
High raised Noah 'bove the ground.
9 Noah's report was not receiv'd,
The devil had them all deceiv'd.
10 When gushing flood from heaven ran,
Sure not an unbeliever then.
11 When we this world fair alarm,
They won't repent, though they dread harm.
12 When Lot alarmed men to fly,
The devil bound them all to die.
13 Condemned Sodom they did hold,
Though of the direful end were told.
14 The rapid fire no mercy shew'd,
To Satan's unbelieving brood.
15 The fiery arch'd heav'ns shall preach,
Fierce judgment, mercy's out of reach.
-

HYMN SECOND.

- 1 **W**HEN heaven shall begin to burn,
All shall weep who would not turn.

- 2 Sincere repentance sure is health,
The love of God is endless wealth.
 - 3 Receive God's love, and you shall be
The same, through all eternity.
 - 4 The faithful who ascend above
Are filled with converting love.
 - 5 Blind worldling's objects disregard
God's endless love is our reward.
 - 6 In sun-shine here the wicked dwell,
Utter darkness reigns in hell.
 - 7 In bless with thousands we shall sing
The love of God and Christ our King.
-

H Y M N T H I R D.

- 1 **W**E shall not die, but live and shall,
In God's great strength surmount death's wall.
 - 2 It's God that carries our expence,
He likewise is our sure defence.
 - 3 The world is afraid we're right,
And much are troubled at the sight.
 - 4 They wish our death, for we love life,
We're enter'd in a noble strife.
 - 5 The world is now afraid to see
God's Spirit in humility.
 - 6 God's mercy is our sole desire,
And his strange work is judgment's fire.
 - 7 God leads, and we shall sure walk straight,
He arms us, and we boldly fight.
 - 8 Great powers we have already trode,
Our armour is the word of God.
 - 9 Opposition we defy,
Our strength is even God most high.
 - 10 While God possesses we'll not want,
In his rich treasures we will vaunt.
 - 11 God's riches sure shall never end,
Our portion we can never spend.
 - 12 Though from this world we have swerv'd,
On God we live, we can't be starv'd.
-

H Y M N F O U R T H.

- 1 **A** G A I N S T us multitudes combin'd,
But with us glorious angels find.

- 2 Then down with death, and up with life,
This is a noble godly strife.
- 3 Life is our friend, and death's our foe,
We must contend, while here below.
- 4 All men must die, who life do hate,
And perish sure at any rate.
- 5 Sure Christ came first in deep disguise,
And labour'd for a noble prize.
- 6 Our standing is the devil's fall,
Now Satan's pillars totter all.
- 7 This world with us disappointed,
Waiting for the Lord's anointed.

HYMN FIFTH.

- 1 **O** World distracted !
You think God decreed,
Sin, sorrow, and Satan,
And all wicked seed.
 - 2 **O** wild in conception !
Could God e'er appoint,
Malicious Satan
His works to disjoint.
- Sure God was much grieved,
Destruction to see,
How then could destruction
Exist by decree ?
- 4 **If** sin by decree
It's being received,
The heart of the holy
It never had grieved.
 - 5 **For** who could be sorry,
In being to see,
Death, sin, or murder,
If by God's decree.
 - 6 **What's** purpos'd of God
Our heart should rejoice,
To see put in practice,
As it is God's choice.

- 7 To mourn for sinners
Improper would be;
If sin by appointment
Came in, or decree.
- 8 God's working so much
For destruction of sin,
Plain praves by permission
It never got in.
- 9 For none in sound reason
Permit or decree,
Would ever an object
Which they could not see:
- 10 A devil offended,
To mischief inclin'd,
All sin and all sorrow
Decreed in his mind.
- 11 How wicked and shocking,
T' impute to the holy,
What surely's decreed
By the author of folly:
- 12 A sin it must be,
Vile sin to decree;
Will sin be alledged
Then on the most High:

HYMN SIXTH.

- 1 **A** True revelation
On earth is discovered,
Concerning creation,
And works all divine.
- 2 In this bless'd discovery
That sin is of Satan,
But order and peace,
Of bless'd God are sure seen.

On the Origin of Mortality.—By A. INNES,
One of the Society.

- 1 **T**ILL selfishness is brought to light,
Men's souls to freedom cannot come;
It's God that for the soul doth fight,
And from death's pow'r doth it redeem,

- 2 In Satan sprung self's nature first,
And made him leave his kind Creator ;
It took him from a heavenly rest,
God's first creation-work to murder.
- 3 It took both beasts and men from God,
And fill'd their persons all with death ;
Their nature then defil'd their food,
And spread corruption in the earth.
- 4 Sure man did fall beneath the beasts
When he receiv'd the serpent's nature ;
For in it, man got Satan's thoughts,
Which turn'd his back to his Creator.
- 5 Sure Satan's mind in man and beasts,
Sow'd death thro' all the elements ;
Men's eating of the things of earth,
Their deathly nature still augments.
- 6 For every breath they draw on earth
Takes so much air thro' Satan's nature ;
Which makes the air so full of death,
That it all living herbs doth murder.
- 7 For all the breath, since Adam fell,
That every selfish person drew
Hath God's pure air so much defil'd,
That it is full of murder now.
- 8 And Satan works still in the air,
To fill it with a murd'ring nature,
And then governs it by his pow'r,
To take the life of every creature.
- 9 He sends his murdering nature thro'
The world, and all that lives therein ;
And all the air that's here below,
Is much defil'd by death and sin.
- 10 This is the way that God's first works
Was brought to death by Satan's nature ;
So now all that man eats and drinks,
Makes still devouring strength the greater.
- 11 For every herb that springs of earth,
That men and women eat for food ;
It's life goes through their blood like breath,
And keeps their minds away from God.
- 12 It is the nature and the life
Of what man eats that is his food ;

The rest goes all back to the earth,
Except the strength which feeds the blood.

13 The life and quality of all
That man or women eat for food.

It's feelings doth their persons fill,
And dwell in their flesh and blood.

14 The quality of brutal flesh,
That men eat for their strength and life.

Gives them the feelings of these beasts
Into their flesh, and hastes their death.

15 All lusts and all infirmities,
That's in the nature of man's food.

The same their senses still destroys,
Till brought to light and flame by God.

16 But some will say, How is it then,
That any eat of dying food.

That are governed by the mind
And nature of the living God?

17 God's children eat of mortal things,
To keep their heavenly nature veild.

Till they have taught God's mind to beings,
Of Adam's offspring weak and frail.

18 Jesus and of eating was,
That thereby he might get near men.

To lead them out of dying ways,
To know the Lord, and live with him.

THE truths contained in this Publication the Writer receive
from the Spirit of God, in that woman predicted Rev.
Though they are not written in the same divine simpl
delivered

By a babe in the love of God,

HUGH WHITT

Revised and approved of by

ELSPAT SIMPSON.

END OF THE SECOND NUMBER.

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